40353/A

(711 N.V 18/P

S/b

Astrology

1114

Cal of Cal V

5555

A New Guide TO ASTROLOGY: OR, *ASTROLOGY* Brought to LIGHT.

Being fitted for all Manner of Horary QUESTIONS.

VIZ.

I. The Deſcription of the twelve Signs and the ſeven Planets.
II. An Account of all the Aſpects of the Planets one with another, with the Variety of their Significations.
III. An Account of every Degree aſcending, with Significations and Forms.
IV. Choice of very neceſſary Aphoriſms.
V. Concerning the Alteration of the Weather; and of Elections fit to begin all Sorts of Work.

By SAMUEL PENSEYRE, Native of *Lauzane* in *Switzerland*, Student in *Aſtrology* and *Phyſick*.

LONDON: Printed for J. BATLEY, at the *Dove* in *Pater-noſter-row*. 1726.

WELLCOME
HISTORICAL
MEDICAL
LIBRARY

TO THE

READER.

HERE *is represented to thy View a short Compendium of Astrology; which, for its Brevity and Plainness, is called,* A Guide to Astrology, *it being an Introduction to that Art.*

The most Part of this Book never was as yet printed, so plain and easy for the meanest Artist to understand and learn the most absolute Way of judging of all Manner of horary Questions; with several Examples of Figure and Judg-

ments, which I have had from an old Friend of mine now deceased, who kept these Rules by him as a great Secret; the which I have now thought fit to make publick for the Good of young Students in this most noble Art of Astrology. But Astrology has been of late so much abused by common Pretenders, that there is hardly any Room for the Learned in this Art to call themselves Proficients therein. But nothing is more true than what Experience can teach; for by my own Experience and modern Authors, that which has been many Times wanting for the Use of the young Artist is here now revealed; for in short this little Book may be called the true Marrow and easy Guide to Astrology, the last Part of Elections; which, if it were rightly understood, perhaps it would be more Honour to Astrology, and its Professors too, than many are sensible of; and I am confident there is a great deal of Truth and Worth in Horoscopes in all

all our Affairs; ſo that if thoſe were underſtood, we might be able to give Reaſons for Things that perhaps now we know not.

And now, Reader, I will lay my Labours before you; let me intreat you to correct the Errors, for ſuch Things will be in Books of this Kind; and then uſe me as kindly as I have deſerved of you, remembring to do as you would be done by; which is the Duty and ſpontaneous Act of every good Man; and to no other I hope this Book will come.

But yet if it ſhould come to the Hands of any captious Aſs, who thinks himſelf wiſer than the reſt of the World, and like a country Curr, barks at my Backſide, and is angry with what I have here done; I ſhall, in Modeſty, ſay no more but this, Let him mend it by ſhewing a better of his own; for it is eaſier to carp than to copy.

How-

To the READER.

However, it was for you, (courteous Reader) that I have taken this Pains; and it is to you that the future Part of my Studies shall be serviceable; and I hope you will find Success in your Studies, according to your Desire and Endeavour. Which is the hearty Wish of your Friend,

SAMUEL PENSEYRE.

THE

THE CONTENTS.

THE *Definition of Astrology, with the Signs and Planets described.* Page 1 to 3
A Table of the essential Dignities of the Planets. p 10
The Explanation of the Table of the essential Dignities. p. 12 to 14
How to erect a Figure. p. 15 to 19
Example of the Places of the Planets and Signs with a Figure. p. 19
How to keep Part of Fortune. p. 20
Of the mean Motion of the Planets. p. 21
Some necessary Terms of Art. p. 22 to 24
The Signification of the twelve Houses. p. 25 to 29
An Account of the general Significations of the Aspects of the Planets one to another. p. 29 to 43
The Signification of the Horoscope in the twelve Signs. p. 45 to 60
Of the Ascendant in the Terms of the seven Planets. p. 61 to 67
Shewing the Description and Nature of the 12 Signs and the Persons represented by them. p. 68 to 75.
The Description and Persons represented by the seven Planets. p. 76 to 80
The Quality of the seven Planets. p. 80 to 81
Of the Parts and Diseases which every Planet governs. p. 82 to 84

How

The CONTENTS.

How to give Judgment upon any horary Question. p. 85 *to* 86
Money lent, if recoverable or not, with the Figure and Judgment. p. 84 *to* 85
An Account of the Faces of every Sign and every Degree; of the twelve Signs ascending with their Shapes, and the Description of the Person signified by them. Page 89 *to* 148
A Choice of necessary Aphorisms. p. 148 *to* 176
Whether a Master will put away his Servant. p. 175
Of Marriage. p. 177 *to* 182
If a pretended Maid ask the Question, if she be a Virgin, or corrupt. p. 183
Whether a Child be begotten by the reputed Father. p. 188
If Marriage be legitimate or not. p. 189
Of the Number of Years signified by the seven Planets. p. 199
What Part of the World it is best to go for Health. p. 212
Concerning the Weather. p. 201
Of the fixed Stars and their Quality. p. 205
Choice of Directions for judging of the Alteration of the Weather, with Elections of Time fit to begin all Manner of Work. p. 208
Example of a horary Question, with Figure and Judgment. p. 226 *to* 229.

ERRATUM.

Page 22, line 1. *dele* 2 Degrees.

A

NEW GUIDE

TO

ASTROLOGY.

OR

ASTROLOGY *brought to* LIGHT.

THE moſt noble Science of ASTROLOGY is an Art as uſeful as 'tis innocent. It teaches how to judge of Futurity by the Motion and Influence of the Heavenly Bodies. Thoſe who deſire to attain to the Perfection of this Celeſtial Study,

ought firſt of all to acquaint themſelves well and perfectly in the true Grounds and Rudiments thereof. To which End it is firſt to be underſtood, that the Circle of the Zodiack is divided into twelve equal Parts, called *Signs*; and the Reaſon they are called ſo, becauſe they ſignify to Mankind the moſt remarkable Alterations of the Air and the other Elements These Signs are again divided into thirty equal Parts, called Degrees, into 60 Parts, called Minutes, and every Minute into 60 Seconds, *&c.* So that in the Compaſs of the Zodiack is contained 12 Signs, or 360 Degrees, 21600 Minutes, or 1296000 Seconds. The Names and Characters are deſcribed as followeth, which are oppoſite to each other in the Heavens.

Aries	♈	*Libra*	♎
Taurus	♉	*Scorpio*	♏
Gemini	♊	*Sagitary*	♐
Cancer	♋	*Capricorn*	♑
Leo	♌	*Aquary*	♒
Virgo	♍	*Piſces*	♓

In theſe twelve Signs are continually moving in the Heavens, ſeven Planets, which by Reaſon of their different Motion from that of the eighth Sphere, in which

which the fixed Stars move, are called wandring Stars. Their Names and Characters are as followeth, with their Natures and Qualifications.

♄ *Saturn*, cold and dry, melancholy and evil.

♃ *Jupiter*, hot and moiſt, temperate and good.

♂ *Mars*, hot and dry, cholerick and evil.

☉ *Sol*, hot and dry, cholerick.

♀ *Venus*, cold and moiſt, phlegmatick, fortunate.

☿ *Mercury*, convertible, in Nature mutable.

☽ *Moon*, cold and moiſt, phlegmatick.

The Names, Characters, and Natures of the five Aſpects, Dragon's Head and Tail, with Part of Fortune.

☌ Conjunction	☍ Oppoſition
⚹ Sextile	⊕ Part of Fortune
□ Square	☊ Dragon's Head
△ Trine	☋ Dragon's Tail.

☊ The *Dragon's Head* is accounted a Fortune, and doth increaſe the Good of

 fortunate

fortunate Planets, and abate the Force of evil ones.

☋ *Dragon's Tail* is reckoned an Infortune, and doth increaſe the Evil of bad Planets, and abateth the Good of the fortunate Stars.

⊕ The *Part of Fortune* is of the Nature of the Dragon's Head, being of a propitious Signification, in what Houſe ſoever it is placed, unleſs impeded by the Preſence of an evil Planet: But none of theſe have any Aſpects.

A *Conjunction* is improperly called an Aſpect, becauſe it is when Planets are in one Sign, Degree, and Minute, having no Diſtance from each other; yet if two good Planets be joined almoſt in any Sign, 'tis accounted very fortunate; but if two evil ones be joined together, 'tis a bad Conjunction, and ſignifies Misfortune to the Querent, if the Conjunction happens in that Part of the Figure that belongs to the Querent's Buſineſs.

A *Sextile* is when Planets are two whole Signs, or 60 Degrees Diſtance; for you muſt know, that 30 Degrees make a Sign, it being the 12th Part of the Zodiack, as *Jupiter* in the firſt Degree of *Aries*, and *Venus* in the firſt Degree of *Gemini*; here *Jupiter* and *Venus* are in Sextile, becauſe they are two Signs

Signs distant, which is 60 Degrees. Now this Aspect is very good, because it is made by the two fortunate Planets.

A *Quartile*, or Square, is when Planets are three Signs, or 90 Degrees distant, being the 4th Part of the Zodiack, as *Saturn* in the 5th Degree of *Aries*, and *Mars* in the 4th Degree of *Cancer*. This Aspect is very evil, and worse by being both evil Planets.

A *Trine* Aspect is when Planets are four Signs, or 120 Degrees distant, it being one third Part of the Zodiack, as *Mars* one Degree in *Aries*, and *Jupiter* in one Degree of *Leo*. This is owned by all Astrologers to be the best of Aspects, and even one of perfect Friendship, and much better than the Sextile.

An *Opposition* is when Planets are six Signs, or 180 Degrees distant, it being half the Circle of the Zodiack, as *Mars* in *Aries*, and *Venus* in *Libra*, this being the very worst of Aspects, and therefore accounted a Token of perfect Hatred; so that in a Question between the Querent and his Sweetheart, if the Lord of the seventh House is in Opposition to the Lord of the Ascendant, instead of Love from her, he can expect nothing but Affronts, Ingratitude, and downright Hatred, unless the said Planets were in

mutual Reception by Sign and Houſe; and even then, if they happen to marry one another, there will be continual Jars, Quarrels, and Contention between them.

Again, if at the Time of Perſons falling ſick, or in Queſtions of Sickneſs, if *Saturn* be in ☌, □, or in oppoſition to the Aſcendant, his Lord, the Moon, or Lord of the ſixth Houſe, is an Argument of a very dangerous and lingring Sickneſs: The ſame obſerve of *Mars*, or any other Planets, if they happen to be Lords of the eighth, ſixth, or twelfth Houſes. But if any of thoſe Planets be in Sextile or Trine to the Cuſp of the Aſcendant, or Lord of the Aſcendant, or the Moon, there is no Danger, eſpecially if the ſaid Planet be ſtrong, and in a good Place of the Figure; and thus you may judge of the good or ill Succeſs in any Queſtion, concerning any Matter or Thing whatever, by the Planets good or evil Aſpects to the reſpective Significators; only obſerve, that *Saturn* and *Mars* are evil by Nature, and conſequently unfortunate: *Jupiter* and *Venus* are good by Nature, and therefore fortunate; The *Sun*, *Mercury*, and the *Moon* are either good or evil, as they are joined to, or aſpected by good or evil Planets.

A further Account of the particular Division, Natures, and Triplicities of the Twelve Signs, being in Number four, viz. *Fire, Air, Earth, and Water*, &c. Thus.

Fiery	Signs are	♈ ♌ ♐	hot and dry.
Airy		♊ ♎ ♒	hot and moist.
Watery		♋ ♏ ♓	cold and moist.
Earthy		♉ ♍ ♑	cold and dry.

By this you may plainly see, that fiery Signs behold each other by a Trine, and consequently make up the fiery Triplicity. They also behold the airy Signs (which make up the airy Triplicity) by a Sextile, which shews the Agreement of the Fire and the Air in the Quality of Heat. The same of the earthy and watry Triplicity.

Fixed	Signs are	♉ ♌ ♏ ♒	
Moveable		♈ ♋ ♎ ♑	
Common		♊ ♍ ♐ ♓	

Human are ♊ ♍ ♎ ♒ first Part of ♐ having human Shape.

Beastial are ♈ ♉ ♌ ♐ ♑.

Double-bodied are ♊ ♓, and the firſt Part of ♐.

Fruitful are ♋ ♍ ♓.

Barren are ♊ ♌ ♑.

Signs of Voice are ♊ ♑ ♎ ♐ ♒.

Mute Signs are ♋ ♍ ♓.

Cardinal Signs are ♈ ♋ ♎ ♑.

Equinoctial Signs are ♈ ♎.

Tropical Signs are ♋ and ♑

The Signs are alſo divided into Maſculine and Feminine; thus,

Maſculine ♈ ♊ ♌ ♎ ♐ ♒

Feminine ♉ ♋ ♑ ♍ ♏ ♓

Eaſtern, Southern, Weſtern, Northern } Signs are { ♈ ♌ ♐ / ♉ ♑ ♏ / ♊ ♎ ♒ / ♋ ♍ ♓

Dry Signs ♈ ♉ ♌ ♑ ♐ ♏

Moiſt Signs ♊ ♋ ♍ ♎ ♒ ♓

Signs of { Long Aſcenſion ♋ ♌ ♑ ♎ ♍ ♐ / Short Aſcenſion ♏ ♒ ♓ ♈ ♉ ♊

Signs oppoſite to each other in the Heavens,

Are ♈ ♉ ♊ ♋ ♌ ♑

to ♎ ♍ ♐ ♏ ♒ ♓

The

The first Six are also called Northern Signs, because they decline from the Equinoctial toward the North Pole.

The other Six are called Southern Signs, for they decline from the Equinoctial to the South Pole.

The Houses of the Planets both by Day and Night.

Day Houses.		Night Houses.
♒	♄	♑
♐	♃	♓
♈	♂	♏
♎	♀	♉
♊	☿	♍
♌	☉	
♋	☽	

This Table needs no Explanation, the Title thereof being sufficient: However the Table of the Essential Dignities, and Debilities of the Planets following, will make the Matter more demonstrable.

A TABLE of Essential Dignities, according to *Ptolomy*.

Signs	Houses of Plan.	Exaltat of Plan.	Triplic D.	Triplic N.	The Terms of the Planets.					The Faces of the Planets.			Detr.	Fall.
♈	♂ D.	☉ 19	☉	♃	♃ 6	♀ 14	☿ 21	♂ 26	♄ 30	♂ 10	☉ 20	♀ 30	♀	♄
♉	♀ N.	☽ 3	♀	☽	♀ 8	☿ 15	♃ 22	♄ 26	♂ 30	☿ 10	☽ 20	♄ 30	♂	
♊	☿ D.	☊ 3	♄	☿	☿ 7	♃ 14	♀ 21	♄ 25	♂ 30	♃ 10	♂ 20	☉ 30	♃	
♋	☽ D.N.	♃ 15	♂	♂	♂ 6	♃ 13	☿ 20	♀ 27	♄ 30	♀ 10	♀ 20	☽ 30	♄	♂
♌	☉ D.N.		☉	♃	♄ 6	☿ 13	♀ 19	♃ 25	♂ 30	♄ 10	♃ 20	♂ 30	♄	
♍	☿ N.	♀ 15	♀	☽	☿ 7	♀ 13	♃ 18	♄ 24	♂ 30	☉ 10	♀ 20	☿ 30	♃	♀
♎	♀ D.	♄ 21	♄	☿	♄ 6	♀ 11	♃ 19	☿ 24	♂ 30	☽ 10	♄ 20	♃ 30	♂	☉
♏	♂ N.		♂	♂	♂ 6	♃ 14	♀ 21	☿ 27	♄ 30	♂ 10	☉ 20	♀ 30	♀	☽
♐	♃ D.	☊ 3	☉	♃	♃ 8	♀ 14	☿ 19	♄ 25	♂ 30	☿ 10	☽ 20	♄ 30	☿	
♑	♄ N.	♂ 28	♀	☽	♀ 6	☿ 12	♃ 19	♂ 25	♄ 30	♃ 10	♂ 20	☉ 30	☽	♃
♒	♄ D.		♄	☿	♄ 6	☿ 12	♀ 20	♃ 25	♂ 30	♀ 10	♀ 20	☽ 30	☉	
♓	♃ N.	♀ 27	♂	♂	♀ 8	♃ 14	☿ 20	♂ 26	♄ 30	♄ 10	♃ 20	♂ 30	☿	☿

The Explanation of the 'foregoing Table of Eſſential Dignities.

By this Table and the other 'foregoing it, may be ſeen the Day and Night Houſes of the Planets, by Inſpection; and as for the Explanations of the Planets, you may ſee the ☉ is exalted in the 19 Degrees of ♈, the ☽ in the 3 Degrees of ♉, the ☊ 3 Degrees of ♊, ♃ 13 Degrees in ♋, as you may ſee under the Title Exaltation, in the third Column to the Right Hand, and againſt it in the Left Hand is placed the Sign ♋, which tells you ♃ has his Exaltation in 15 Degrees of that Sign; and ſo of the reſt. By the ſame Method you may obſerve, that the ☉ and ♃ governs the fiery Triplicity, ♀ and the ☽, the Earthy; ♄ and ♀ the Airy; and ♂ the Watry. ♃ hath the firſt 6 Degrees of ♈ for his Term, ♀ from 6 to the 14th, *&c.* ♂ hath the firſt 10 Degrees for his Face, the ☉ from 10 to 20, ♀ from 20 to 30. She has her Detriment in ♈, and ♃ his Fall as the Title imports, becauſe that Sign is oppoſite to ♎ his Exaltation.

Note alſo, that a Planet in his own Houſe has 5 Dignities; in his Exaltati-

on ♄, in his Triplicity ♃, in his Term ☿, in his Face ☉, which is fully explain'd hereafter.

Of the Significations of the Planets in the Table of the Eſſential Dignities before-mentioned, and the Uſe that may be made thereof.

WHEN a Planet is in his own Houſe, and he Significator in any Queſtion or Nativity, it ſhews the Perſon by him or her ſignified, to be in a good Condition, proſperous, and like to be Lord and Maſter of his own Family; but if the ſaid Planet be Retrogade, Beſieged, Combuſt, or Afflicted, then altho' he be in his own Houſe, he is checked and over-topp'd by others, and thereby is forced to live in a mean and unfortunate or uncomfortable Station.

If a Planet be in his Exaltation, it denotes the Querent to be of a high and lofty Spirit, proud and domineering, taking more upon him than he is capable to perform, and very often obſtinate and ſtubborn; eſpecially if aſpected by the □ of *Saturn* or *Mars*.

If

If a Planet be in his Triplicity, it ſhews a Perſon meanly endued with the Goods of this Life; and tho' not very well deſcended, his preſent Condition ſeems indifferent good.

If a Planet be in his Term, it rather denotes the Shape and Quality of the Querent, than of the Wealth, Power and Dignity of the Party ſignified by that Planet.

A Planet in his own Face, and no otherways dignified, ſignifies one at his laſt Gaſp, or Shift, ready to be turn'd out of Doors, having much ado to ſupport his Credit and Reputation.

Having ſpoken of the Planets Eſſential Dignities, I ſhall here ſhew you in what Sign each Planet takes moſt Delight, *viz.*

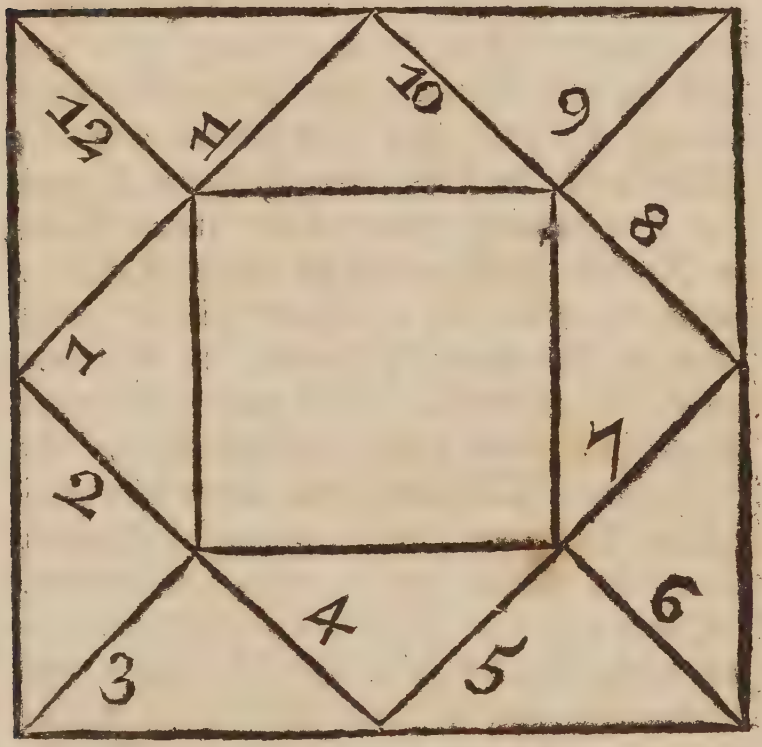
♄	Rejoyces, or is beſt fortified in	♒
♃	Joyeth and is beſt dignified in	♐
♂	Takes Pleaſure moſt in	♏
☉	Joyeth moſt in	♌
♀	Is beſt of all dignified in	♉
☿	Is highly exalted and pleaſed in	♍
☽	The only Joy of *Luna* is in	♋

By this you may obſerve, that ♄ joyeth in ♒ and not in ♑, (tho' they are both his Houſes) becauſe in ♒, he hath his

his Houſe and Triplicity by Day, and in ♌, hath only his Night Houſe; and therefore ♃ by Conſequence is more potent in ♒ than ♌; and ſo of the reſt of the Planets.

Next I ſhall ſhew the young Student how to erect a Figure by a Table of Houſes, for any Time of the Day or Night. There being nothing incident to the Body or Eſtate of Mankind, but their proper Cauſes (in a natural Way) are foreſhown by a Figure of Heaven; therefore know, that the firſt, fourth, ſeventh: and tenth Houſes are called Angles; two of which do fall equally upon the Horizon, and the other two upon the Meridian, (as may be ſeen by the Globe) and thoſe are called the Cardinal Points, or Angles of the Figure; and the next that follow thoſe principal Angles are called Succeedent Houſes; and next to them are term'd Cadents and falling Houſes: Behold the Epitomy following.

The Order of the Twelve Houſes.



How to erect a Figure.

You muſt firſt know your Time of the Day or Night, that you ſet your Figure for, in order to which, gain the Degree of the ☉'s Place, in Mr. PARKER's Ephemeris, to the Day propoſed; and with

with these Degrees, enter the Table of Houses in the said Ephemeris, under the Column of the tenth House, under the Sign you find the ☉ in, and against the Degree of the ☉ to the left Hand under the Title Time from Noon, you will find certain Hours and Minutes; unto which, if you add the Hour and the Minute of the Day, you set your Figure for (reckoning your Day from Noon to Noon) the Product of both Numbers (unless it exceeds 24 Hours) is to guide you in the same Column, be it backward or forward, until you find your Number; and right against it, in the right Hand Columns, you have the particular Cusps of the six oriential Houses, *viz.* the 10th, 11th, 12th, Ascendant, 2d, and 3d, the other six Houses are always opposite both in Signs, Degrees, and Minutes; but if your Numbers should exceed 24 Hours (as sometimes it will) cast away from it 24 Hours, and the Number that remains shall be your Guide as aboveſaid.

As for Example.

Suppose it be required, to erect a Figure, on the first of *June* 1722, at 2 Hours after Noon, I enter Mr. *Parker*'s Ephe-

Ephemeris (it being the beſt extant) at which Time I find the ☽ in ♊ 21 Degrees and 2 Minutes, with which 21 Degrees and 2 Minutes of the ☉, I enter the Table of Houſes under the ☉ in ♊, in the Column in the tenth Houſe, and againſt 21 Degrees of ♊ (the ☉'s Place) under the Title, Time from Noon, I find 5 Hours 21 Minutes, to which, I add the Time of the Day, *viz.* 2 Hours after Noon, and it makes 7 Hours 21 Minutes; now I ſeek for this Number in the ſame Column of Time from Noon, and the neareſt to it, is 7 Hours 18 Minutes, againſt which I find the Cuſps of the ſix oriental Houſes thus:

Oriental Houſes.	d.	m.	*Oppoſite Houſes.*	d.	m.
10 Houſe ♋	18		4 Houſe ♑	18	
11 Houſe ♌	26		5 Houſe ♒	26	
12 Houſe ♍	22		6 Houſe ♓	22	
1 Houſe ♎	13	45	7 Houſe ♈	13	45
2 Houſe ♏	6		8 Houſe ♉	6	
3 Houſe ♐	7		9 Houſe ♊	7	

Thus you ſee, oppoſite Houſes, have oppoſite Signs.

Having given you the Places of the Signs, by the aboveſaid Ephemeris, againſt the firſt of *June*, I find the Planets (without Reduction) to be thus.

The

The Places of the Planets.

			d.	m.	
♄	in	♐	13	25	℞
♅	in	♍	28	46	℞
♂	in	♌	3	47	
♀	in	♋	7	47	
☿	in	♋	1	3	
☊	in	♋	3	5	

			d.	m.
☉	in	♊	21	2
☽	in	♊	5	3
☋	in	♎	3	5

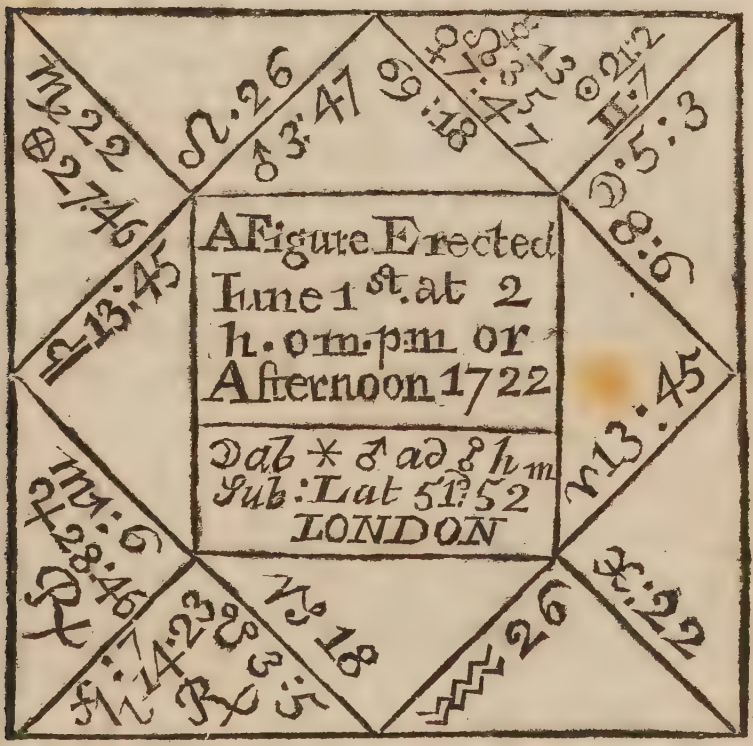
Luna *ab* ✶ ♂
ad ☌ of ♄

Note, ☋ is always oppoſite to the ☊ in Signs and Degrees.

To place the Planets rightly in the Figure, obſerve this Rule; if your Planets Degrees, be leſs than the Cuſp of the Houſe, you muſt put them before the Cuſp thereof; but if they be more than the Cuſp of your Houſe, then you muſt place them within the Houſe, *i. e.* after the Cuſp thereof.

Example

Example of the Places of the Planets, &c. in the Signs and Degrees, to the Time before mentioned.



How to take Part of Fortune.

It is taken thus, by ſubſtracting the Signs, Degrees, and Minutes of the ☉, from thoſe of the ☽, then adding to this Number the Signs, Degrees, and Minute of the Aſcendant, or firſt Houſe, and what Number that makes, is the Sign and

and Degree the Part of Fortune falls in; but if the Sign and Degree, and Minute of the ☉ be more than that of the ☽, you are to add the whole Circle, or 12 Signs to the ☽'s Place.

As for Example, in this Figure:

The ☉ being 21 Degrees and 2 Minutes in ♊, and the ☽ but 5 Degrees and 3 Minutes in the same Sign, insomuch that Substraction cannot be made without adding 12 Signs to the ☽'s Place, which is 2 Signs, 5 Degrees, and 3 Minutes, to which I add 12 Signs, the which, in all, makes 14 Signs, 5 Degrees, and 3 Minutes; thus proved,

		f.	d.	m.
Locus	☽ with the Circle added, is	14	5	3
	☉'s Place in ♊	2	21	2
The Remainder		11	14	1
To which I add the Ascendant		6	13	45
And it makes		17	27	46
Substract the Circle		12	00	00
So that ⊕ is		5	27	46
That is		♍	27	46

Note,

Note, The ⊕ is always as far distant from the Ascendant, as the ☽ is from the ☉.

But further observe, If you set a Figure 3, 4, or 5 Hours, or more after Noon, if it be only for a Horary Question, the ☽ will require a Reduction in her Place; therefore for every 2 Hours before Noon substract one Degree, and for every 2 Hours after Noon add the like to her Place in the Ephemeris, and you have her Place true enough for Horary Questions, tho' for Nativities you must be more exact. But for the Place of the ☉, ♄, ♃, and ♂, allow for their Motions as followeth, *viz.* for every 2 Hours Motion of the ☉ 5 Minutes; for ♄, every 6 Hours 1 Minute; for ♃, every 2 Hours 1 Minute; for ♂, every 2 Hours 3 Minutes; ♀ and ☿ are more uncertain, but their Motions are computed for the most Part like that of the Sun.

The mean Motion of the Planets in 24 Hours Time.

♄ 5 Minutes, ♃ 10 Minutes, ♂ 47 Minutes, ♀ 1 Degree and 14 Minutes, or 74 Minutes, ☿ is inconstant and variable, sometimes 1 Degree and at other

other Times 2 Degrees more or leſs, the ☉ 59 Minutes, the ☽ 13 Degrees.

Some neceſſary Terms of Art.

THE Uſe of theſe Terms are ſo neceſſary, that without them it is impoſſible to give a right Judgment in this Art.

And firſt of *Application*, of which there are 3 Sorts; the firſt is when a more ſwifter Planet overtakes one more ponderous, and comes to his Partil ☌ ✶ □ △ or ☍.

The ſecond is when two Planets be retrogade, and the more lighter Planet being in more Degrees of a Sign, makes a more ſwifter retrogade Motion, and ſo applyeth to a more ponderous Planet, which is in fewer Degrees, by Reaſon of her more ſlower retrogade Motion.

The third Sort of *Application* is when a Planet is direct, and another Planet being retrogade in more Degrees of a Sign than the direct Planet, and ſo may apply to a Planet in fewer Degrees; thus may the ſuperiour Planets, ♄, ♃, ♂, apply to the inferiour Planets, *viz.* ♀, ☿, ☽, or to the ☉, which otherwiſe could not be; any of theſe Applications may be by ☌ ✶ □ △ or ☍.

Of

Of *Prohibition*, of which there are two Sorts; the first is when two Planets are applying one to the other, but before they come to a partil Aſpect, another Planet interpoſes his Body or Aſpect, and prohibits or hinders the Application.

The ſecond Way of *Prohibition* or *Hinderance*, is when one Significator is applying to another by Body or Aſpect, but before he comes to a perfect Aſpect he becomes retrogade, and ſo makes no Application until one of thoſe Planets have ſeparated out of thoſe Signs they are in, or apply to other Planets.

Separation, is when two Planets are departed but ſix Minutes one from each others Conjunction or Aſpect; but they cannot be ſaid to be totally ſeparated until they be clear from each others Rays the Half of their Orbs.

Tranſlation of Light and Nature, is when a lighter Planet ſeparates from a more weighty one, and preſently joyns to another more heavy.

Collection of Lights, is when two Planets are not in Aſpect one with the other, but both caſt their Aſpect to a more weighty Planet than themſelves, and they both received him in ſome of their Eſſential Dignities.

Reception,

Reception, is when two Planets are in each others Dignities.

Peregrine; a Planet is ſaid to be ſo when he is in a Sign where he has no Eſſential Dignities.

Void of Courſe; a Planet is void of Courſe when he is ſeparated from a Planet, and doth not apply to another during his being in that Sign; or, as ſome late Artiſts will have it, being ſeparated from a Planet, and doth not apply to another until he is free from the Orbs of that Planet he is ſeparated from.

Hayz, is when a maſculine and diurnal Planet is above the Earth, and in a maſculine Sign; and ſo when a feminine and nocturnal Planet in the Night is in a feminine Sign.

Combuſt, is when a Planet is within 8 Degrees 30′ before or after the Sun, in the ſame Sign under the Sun's Beams a Planet is, until he is fully elongated 15 Degrees from the Sun before or after.

Cazima, or *in the Heart of the* ☉, is when a Planet is not removed from him above 17 Minutes before or behind the ☉.

Beſieging, is when a Planet is betweeu the Bodies of ♄ and ♂.

Direction, is when a Planet moves forward in a Sign.

Retro-

Retrogradation, is when a Planet moves backward.

Stationary, is when a Planet moves not at all.

Of the Signification of the twelve Houſes and what Queſtions belong to them.

Firſt Houſe.

THE firſt Houſe hath Signification of the Life, Stature, Complexion, Form, Shape, and Diſpoſition of the Querent; or thoſe, that propoſe a Queſtion: Of Colours, it hath white.

Second Houſe.

THE ſecond Houſe ſignifies the Querent's Eſtate, Subſtance, movable Goods, Money, Profits, Loſs by Commodities, or by any Undertaking, a Man's Aſſiſtance in Law, Duel; the general Fate of the Querent, as to Riches or Poverty: Of Colours, it hath the green.

Third Houſe.

DENOTES the Querent's Brethren, Siſters, Kindred, Neighbours; ſmall or inland Journies; oft removing from Place to Place; Epiſtles, Letters, Rumors: Of Colours, the red, and yellow, or ſorrel Colour.

Fourth Houſe.

SIGNIFIES old People, Fathers, eſpecially his Father, that is born; Houſes, Lands, Immovables, Orchards, Grounds, Tillage, hidden Treaſure, Minerals, all Things under the Earth, the End of all Things: Of Colours, red.

Fifth Houſe.

HATH Signification of the Querent's Children, Joy, Pleaſure, Gifts, Delight, Apparel, Riches of the Father; Plays or Gaming, Drinking, Ale-houſes, Taverns, Banquets, Ambaſſadors, Petitions, Meſſengers, Poſts, foreign News, *&c.* Of Colours, black and white.

Sixth

Sixth Houſe.

SIGNIFIES all Servants, Day-labourers, Slaves, Hogs, Sheep, Goats, Conies, and all leſſer Cattel, or ſuch as are not fit for Labour; the Querent's Sickneſſes, or Diſeaſes that are acute, or not long of continuance. It ſignifies Farmers, Tenants, Shepherds, Warreners; Uncles, or the Father's Brother, or Siſter: Of Colours, black.

Seventh Houſe.

SIGNIFIES Marriage, Wives, Sweethearts, Women, Law-ſuits, Contentions, Quarrels, known or publick Enemies. All Men we have common dealing with, Phyſicians, Enemies of War; the Country, a Man or Ship is going to; falſe Accuſations; the Debtors of the Querent; the Grand-father: Of Colours, dark, black.

Eighth Houſe.

SIGNIFIES Death, Sadneſs, Riches never thought of, or to be got in foreign Parts; Dowry, Eſtate of the Querent's Debtors, or whom he deals with; Wives or Sweethearts Portion;

on; the Will and Teſtament of the deceaſed; the Goods or Riches that are in the Enemies Ship; his Aſſiſtants: Of Colours, green and black.

Ninth Houſe.

SIGNIFIES Religion, Learning, Books, Arts, Pilgrimages, long Voyages, Dreams, Clergy-men, News, Letters from foreign Parts, Church-livings, Benefices, the Kindred of one's Wife; all Manuſcripts of Learning: Colours, green and white.

Tenth Houſe.

COUNSEL or Advice, the Intent of ſecret Whiſperers, or Counſels, Honour, Dignity, Preferment, Trade, Office; all Sorts of great Men; the Medicines of the Phyſician; the Honour and Diſhonour of the Artiſt; the Middle of Journies: Of Colours, red and white.

Eleventh Houſe.

SIGNIFIES Friends, Acquaintance, Hope, the Thing we deſire, Companions, Counſel of Friends, a Harbour of Relief as to Voyages: Colours, ſaffron or yellow.

Twelfth

Twelfth House.

PRIVATE ſecret Enemies, Witches, Witchcraft, evil Tongues, Captives, Slaves, Priſoners, Priſons, Treaſon, Villany; all great Beaſts fit for Labour; chronick Diſeaſes; all Torments: Of Colours, Green.

An Account of the general Significations of the Aſpects of the Planets, one to another, in Nativities, or horary Queſtions.

Of the Conjunctions of the Planets one to another.

THE ☌ of ♄ and ♃ ſignifies good and profitable Poſſeſſions, and Gain by Trading, and by Marriage too, if not evily beheld by *Mars*.

The ☌ of ♄ and ♂ denotes the Native or Querent may be intruſted, but ſhall not accompliſh his Deſire, without much Difficulty; out-live his Brethren, but die before his Parents, if the Lord of the 4th and 10th be ſtronger than the Lord of the Aſcendant.

The ☌ of ♄ and ☉, ſhews Loſs of Legacies and Inheritance, and great Difficulties to gain Riches, eſpecially if in □ or ☍, or ☌ with the Lord of the 2d, 4th, or 8th, or poſited in any of thoſe Houſes, or Lords thereof; Damage to the Eyes.

The ☌ of ♄ and ♀, the Native, or Querent may marry a Widow, or one older than himſelf, by whom he ſhall have no Male Children, eſpecially if in a feminine Sign, and that the Native, or Querent's Wife, or Husband, will be given to luſtful and baſe Actions, not fit to be mentioned in here.

The ☌ of ♄ and ☿, ſhews the Native or Querent ſhould be a mean and inconſtant Perſon, unleſs the ☌ happened in one of the Houſes of ♄ or ☿, for then, he or ſhe, will be a cunning ſubtil Perſon, and will over-reach others, under Pretence of Ignorance.

The ☌ of ♄ and ☽, denotes an unfortunate Perſon, always in Neceſſity; at leaſt pretending it; and Loſs from Parents; eſpecially in a nocturnal Nativity.

The ☌ of ♃ and ♂, promiſes Succeſs and Profit in martial Undertakings, and this the more certain, if the ☌ happened in any of the Houſes of ♃ and ♂, and well

well aſpected by the Lord of the 10th, or 2d.

The ☌ of ♃ and ☉ ſhews Poverty, or Loſs, if the ☉ be not oriental; if ſo, the Father will provide a Competence, for the Native or Querent, unleſs the Conjunction be made in the 2d Houſe, for then it denotes waſt of Subſtance.

The ☌ of ♃ and ♀, ſhews the Love and Friendſhip of great Perſons, and Profit by Means of honourable Females; eſpecially if joined in the 2d or 10th Houſes, in ſome of their Dignities.

The ☌ of ♃ and ☿, denotes Profit by Lawyers, Merchants, and Clergy-men; provided, they be in the 9th or 2d Houſes, and either of them in their Dignities.

The ☌ of ♃ and the ☽, denotes great Riches, if in the 2d, or well aſpected by the Lord of the 2d, or Aſcendant.

The ☌ of ♂ and the ☉, ſhews Loſs of Money or Goods, if in the 2d, or afflicted of the Lord of the ſecond; ſhort Life to the Father, and Danger by Fire to the Native or Querent; eſpecially in the 4th, or any of thoſe Planets Lord of the 4th.

The ☌ of ♂ and ♀, denotes Strife and Croſſes, by Means of Women or Courtſhip, and ſignifies he or ſhe much

given to luſtful Actions; eſpecially if in a cardinal Sign, and in □ to the Lord of the Aſcendant.

The ☌ of ♂ and ☿, denotes a Deceiver, a Lyar, and a meer prattle Box; yet very ingenious and eloquent, and very diligent for his, or her own Intereſt; and if in □ or ☍ with ♀ it makes them luſtful.

The ☌ of ♂ and ☽, denotes long Life; eſpecially if the ☌ be in the Aſcendant, 4th, 6th, 12th, or 7th; it alſo denotes Danger by Fire, Iron, or ſome Fall off ſome ruinous Building.

The ☌ of ☉ and ♀, denotes good Fortune by Marriage, and Honour, and Profit, by Means of Women, provided they be free from the □ or ☍ of ♄ or ♂, and in △ to the Aſcendant or 7th.

The ☌ of ☉ and ☿, denotes Wiſdom, Learning, and that commonly in moſt commendable Sciences, and gains great Credit and Eſtimation thereby; eſpecially if beheld by the Lord of the 10th or Aſcendant.

The ☌ of ☉ and ☽, denotes ſhort Life, unleſs the Lord of the Aſcendant, and the Cuſp thereof be well befriended by ♃ or ♀.

The ☌ of ♀ and ☿, incline the Native or Querent to the Love of Muſick, Dan-

Dancing, Singing, *&c.* yet if under the Sun's Beams. The Native or Querent receives Prejudices from, or by Means of Women chiefly, if the Lord of the 5th or 7th be in △ to them.

The ☌ of ♀ and ☽, gives a pleaſant well ſpoken Perſon, yet proud and lofty; if in *Taurus* or *Piſces*, and if ♂ darts his □ or ☍ to them, his Wife, or her Husband will be extravagant and wander in ſtrange Paſture, unleſs ♃ affords them his kind Rays.

The ☌ of ☿ and ☽, ſhews a good Inclination to Learning and ingenious Arts, by which the Native or Querent will gain Reputation; yet he or ſhe will be very fickle and unſteadfaſt.

Of the Trine Aſpects of the Planets.

The △ of ♄ and ♃, denotes the Native or Querent will enjoy the Goods of this Life plentifully, and this the more certain, if they are in good Places of the Figure, and either of them in their Dignities; otherwiſe but little of this till old Age.

The △ of ♄ and ♂ promiſes Preferment, and that the Native or Querent will ſurvive his Brethren; eſpecially if it be with Reception.

The △ of ♄ and ☉, denotes ſome good Office, or Place of Preferment; provided the Nativity be diurnal; but if nocturnal, he ſquanders his Money and Time away in his Youth; but in the End, by ſome worthy Action, or by the Means of Friends, he retrieves all again, to his great Fame and Reputation; eſpecially if the Lord of the 10th, 11th, or 2d, behold either of them with a ✶ or △.

The △ of ♄ and ♀, makes the Native or Querent, in his or her Actions, of good Reputation, if either of them be in ♎ or ♒, yet they will be much envied by baſe and ſcandalous Perſons, and ſeldom marry till after 30 Years of Age.

The △ of ♄ and ☿, makes the Native or Querent very prudent, yet ſubtile in their Affairs, of a pregnant Fancy, and able to learn any Art with little Difficulty, given to Writing and Matters of Accompts; delights in Books, and conſequently would make a good Lawyer or Mathematician, unleſs ☿ be in ♓ or ♐, for that dulls the Fancy.

The △ of ♄ and ☽ promiſes much Favours from great Perſons of both Sexes, and that the Native or Querent may be advanced to Honour by Means of ſome elderly

elderly Perſon; chiefly, if either of them have Dignities in the 10th, 11th, or Aſcendant.

The △ of ♃ and ♂, denotes Boldneſs, Victory, Honour, the Favours of great Perſons, and very conſiderable Fame in the World, his or her Birth conſidered, if either of theſe Planets be placed in a good Houſe in any of their Dignities.

The △ of ♃ and ☉, produces great Credit and Eſtimation, with much Riches, noble Poſſeſſions, and many Children; eſpecially if the ☉ or ♃ be well placed in any of their Dignities, and either of them Lord of the 10th or 2d Houſe.

The △ of ♃ and ♀ gives a comely Perſon, juſt, faithful, and virtuous, and will make the Native or Querent very ſucceſsful in Marriage, and inriched by Means of Women; chiefly, if either ♃ or ♀ be Ruler of the 7th or 11th, or Aſcendant, which will raiſe them to Preferment.

The △ of ♃ and ☿ makes an ingenious Perſon, able to adminiſter good Counſel and Advice, and conſequently ſucceſsful in moſt Concerns, and capable of enjoying ſome eminent Office, or Truſt.

The △ of ♃ and ☽, denotes the Native or Querent to be of noble Mind, and one of an aſpiring Brain, and will gain Credit and Reputation, by his or her Honeſty and juſt Actions; but then ♃ or the ☽ muſt be well dignified, and in a good Place of the Figure, and Ruler of proper Houſes.

The △ of ♂ and ☉, denotes Advancement, and that by Means of martial Men, or warlike Actions; if a Woman, by Means of a Captain and Officers of the Army, or Men uſing edge Tools, *&c.*

The △ of ♂ and ♀, denotes Profit and conſiderable Gain, from or by Means of Women, and renders the Native or Querent of a lofty Spirit, and much delighted in the Company of Women; if a Woman, the like to Mens Company; eſpecially if either of them have Dignities in the 7th or 4th Houſe.

The △ of ♂ and ☿, makes a prudent Perſon, but crafty and ſelf-ended, very ingenious in learning Sciences, or any thing without a Teacher; a good Aſtrologer, Mathematician, or a Doctor of Phyſick, Surgeons, *&c.* inclined to Arts; eſpecially if either of them be Lord of the 6th, 7th, or 10th Houſes, and in ſome of their own Dignities.

The

The △ of ♂ and ☽, denotes Happineſs to the Native or Querent, in moſt of his or her Affairs; they riſe in the World and gain Honour, and this the more certain, if either of them have Dignities in the Aſcendant, or 10th Houſe.

The △ of ☉ and ♀ gives Profit and Honour, by Means of the Female Sex; and alſo by Marriage, if either of them have Dignities in the 7th or 10th Houſes, and proper Place of the Figure, and not afflicted by the Infortunes, *Saturn* and *Mars*.

The △ of ♀ and ☽, denotes a comely beautiful Perſon, ſomething proud, and eaſily tempted, if a Woman, and as amorous if a Man; eſpecially if ♀ or ☽ be in *Capricorn* or *Taurus*, and poſited in the 5th, or Lady thereof.

The △ of ☿ and ☽, makes a very ingenious Perſon of either Sex, delighting in Muſick, Dancing, and Singing, Painting, or ſuch like airy and pleaſant Fancies; eſpecially if thoſe Planets be in airy Signs.

The Sextile are of the ſame Signification with the △, *but not altogether ſo forceable or ſtrong, and therefore they need not be again repeated.*

The

The ſame of the Square in reſpect of the Oppoſition, which are much of the ſame Nature but not ſo forceable.

The ☐ of ♄ and ♃, denotes continually Trouble, alſo Loſs of Children and if ♄ be in the Aſcendant, and ♃ in the 7th, the Native or Querent ſuffers moſt in the former Part of his Life, and after 30 Years of Age he lives reaſonably happy to the End of his Days; and this the moſt certain, if the ☐ be from ♊ and ♐.

The ☐ of ♄ and ♂ in any Nativities or Queſtion, except ♃ or ♀ interpoſe their friendly Rays, declare many Troubles and Croſſes to the Native by treachery of pretended Friends, and often afflicted with violent Diſeaſes, fall from high Places, Danger by Water, or Hurt by Iron Tools, and indeed threatned with violent Death, if either of theſe Planets be Lord of the 8th or 10th Houſes; Bruiſe or Cuts.

The ☐ of ♄ and ☉, without the friendly Rays of the Fortunes, denotes Dangers of a violent Death, and that by hanging too, if ♄ happen to be Lord of the 8th, and in an airy Sign, afflicting the Lord of the Aſcendant; in a watry Sign

Sign, drowning; in a fiery Sign, by Fire; in a earthy Sign by fall of ſome Earth, or Building, or cruſhed to Death by Carts.

The ☌ of ♄ and ♀, deſtroy the Beauty and Virtue of the Native or Querent, and render him or her notorious, ſcandalous, luſtful and unnatural, in his or her Behaviour and Actions, unleſs ♃ behold ♄ with a good Aſpect, for then it abates ſomething of this, tho' not all.

The ☌ of ♄ and ☿, makes the Native or Querent ſtammer in his Speeches, or elſe has no good Delivery in his Words; it alſo ſtupifies the Fancy, and dulls the Memory; but if ♀ or ♃ be in good Aſpect to ☿ or ♄ it takes off much of the Malignity.

The ☌ of ♄ and ☽, ſhews Troubles and Dangers to the Native or Querent's Mother, and Danger by Water to the Native or Querent; eſpecially if the ☽ be in a watry Sign; it denotes alſo Prejudice from ancient People, or Country-men, Farmers, &c.

The ☌ of ♃ and ♂, denotes the Native to be ungrateful to his Friends, and renders him a very raſh and head-ſtrong Perſon; a deſtroyer of his own Subſtance, and one of a very mutable Fortune, unleſs this ☌ be with Reception, for then he

he or ſhe will be ſucceſsful at laſt, and gain great Honour by over-coming their Enemies.

The ☌ of ♃ and ☉, makes the Native or Querent, extravagant, ſquandring away his Money and Time in Prodigality, and this chiefly if the ☉ happen to be in the 2d, or have any Dignities there.

The ☍ of ♃ and ♀, declares the Native or Querent's Friends to be very mutable and ſtranger to him or her, and often rewarded with Ingratitude, otherwiſe they commonly enjoy a moderate Fortune, after 30 Years of Age; eſpecially if the Lord of the 7th, behold either ♃ or ♀ by ✶ or △.

The ☍ of ♃ and ☿, denotes many Striſes and Contentions to the Native or Querent, and many unjuſt things conſpired againſt him or her. Difference with their Relations, Suits of Law, and continual Trouble, unleſs the Lord of the Aſcendant diſpoſeth of ☿; but if ☿ be Lord of the Aſcendant, the Native or Querent overcome his Enemies.

The ☌ of ♃ and ☽ ſhews ſome petty Difficulties which the Native or Querent will ſoon overcome, and afterward live reaſonably happy; eſpecially if the Diſpoſiter of the ☽ caſt a ✶ or △ to her, or to ♃.

The

The ☌ of ♂ and ☉, denotes Danger to the Eyes; eſpecially the right Eye; alſo in Danger of a violent Death; he or ſhe, is hereby cautioned to beware of Falls from high Places, and of all, raſh Actions; it alſo denotes Difference with the Father.

The ☌ of ♂ and ♀, makes the Native or Querent too fond of unlawful Pleaſures, and conſequently a Grief to his or her Parents, (if living) and if the ☌ be from cardinal Signs, they uſually become very ſlanderous and noted Whoremaſters, or Strumpets, and Drunkards.

The ☌ of ♂ and ☿, and no friendly Aſpect from ♃ or ♀ denotes the Native or Querent to be an unjuſt Perſon guilty of many Crimes, as Theft, Lying, and keeping baſe and ſcandalous Company; and if the ☌ be from *Capricorn* and *Cancer*, he or ſhe will be baniſhed, or tranſported for ſome wicked Crimes.

The ☌ of ♂ and ☽, always ſhews prejudice, or Blemiſhes in the Eyes; eſpecially the left; thoſe Perſons thus born are often ſickly, has many private and publick Enemies, and often in Danger of a violent Death; eſpecially if ♂ or ☽ have any Dignities in the 8th or 12th Houſes, they ſeldom marry, or have any Deſire thereto.

The

The ☌ of the ☉ and ♀, ſhews a great deal of Croſſes and Diſappointments in Love Matters, as alſo the Loſs of Subſtance; Extravagancies, keeping ſcandalous Company, ſquanders his or her Money in Feaſts, Merry-making, and an unfortunate Perſon at laſt, except ♃ behold them with good Aſpects.

The ☌ of ☉ and ☿, denotes the Native or Querent to be very unfortunate, ſtupified, void of good Senſe, always buſy about other Peoples Concerns, and not his own; eſpecially if the ☌ be from ♊ and ♐.

The ☌ of ☉ and ☽, gives the Native or Querent a very unconſtant Fortune, ſometimes up, ſometimes down in the World; one while, he or ſhe, enjoys their Health well; another while, they they are afflicted with Sickneſs, ſo that their whole Lives are chequered with black and white, continuing in no State long; and this the more certain, if the ☌ be from movable Signs; beſides, they are ſeldom long lived.

The ☌ of ♀ and ☿, denotes many Strifes and Contentions to the Native or Querent, by Means of Women or Servants, the which, he or ſhe, will be very unfortunate thereto; the Perſon hereby, he or ſhe, will be unchaſt in their Actions.

The

The ♂ of ♀ and ☽, ſhews the Native or Querent to be unfortunate in Marriage, and that Women in general prove injurious to him, or her; nor can he or ſhe expect to be happy in their Children, except ♃ or the ☉ be Lord of the 7th, or 5th, or Aſcendant, and Depoſiter of the ☽ and ♀, in which Caſe the aforeſaid Judgment may be leſſened, but not quite extinguiſhed.

And laſtly, The ♂ of ☿ and ☽, denotes the Native or Querent to meet with many Troubles and Diſappointments in the Courſe of his Life, and many treacherous Acts contrived againſt him, of which the Native or Querent, he or ſhe, will be ſomewhat guilty of. Such an Aſpect in any Nativity, where ☿ is Lord of the Aſcendant, ſhews the Perſon to be very unconſtant, fickle, conceited, and yet void of Reaſon and good Manners, *&c.*

Thus far of the Planets Aſpects one to another, which in moſt Books of Aſtrology are wanting, leaving the young Student in the dark.

The

The Name and Nature of the seven Rulers of the World, which are the chief Force and Power under the Elements.

THE Reason why they are called by these Names, a ♄, ♃, ♂, ☉, ♀, ☿, and ☽.

♄ *à Saturo*, to fill, or abundance, as Authors says, that ♄ is wonderful in Plenty of Misery.

♃ *à Juvando*; *quasi*, *est Juvans*; from helping, or liberal to Mankind.

♂ *Mars*, *quasi Mavors*, *magna vertens*; turning great Things, and acting high Exploits.

☉ *Sol*, *quasi solus lucens*; as only shining, or the Eye of the World, or the Light.

♀ *Venus*, *à veneror*, *viz.* Honour, and in giving due Reverence, and to beautify, *&c.*

☿ *Mercurius*, *quasi merces*, *à merendo*; signifying Wages, and *Mercature* being the Cause and Author thereof.

☽ *Luna*, *quia aliana Luce lucet*, *viz.* shining with a borrowed Light.

This may serve to convince those unbelievers to this our Work, seeing our Au-

Authors have taken Obſervation, and called the ſeven Properties, or Rulers of the World.

When theſe Aſpects are truly obſerved, the meaneſt Artiſt cannot fail in giving true Judgment to any Queſtions, whatever they be.

Next I ſhall deſcribe the Signification of the twelve Signs, or Houſes, in the four Angles of Heaven, according to John Angelus.

The Signification of the Horoſcope in Aries.

IF the Horoſcope be found in ♈, the *Medium Cœli* in ♑, the 7th Houſe in ♎, and the 4th in ♋, we come now generally to explain what the Horoſcope in ♈, and the other three Angles ſignifies.

The Horoſcope in ♈ for the moſt Part ſignifies Youth, denieth any Brethren, or only one liveth of many, and he is debilitated by the bitterneſs of ſome Vice, whereby his Name is hated; he keepeth not his Father's Eſtate in the ſame State it was left him, and ſometimes waſtes and ſpends it, and again gathers it together;

ther; to ſome he will ſeem free, from too much Liberality, and diſpleaſe others with his free Liberality, beſtowing Benefits upon ungrateful Perſons, that will never give him Thanks. He will be mutable, unconſtant, and ſubject to Griefs and Pains in the Head.

If the *Medium Cœli* be alſo partilely in ☌, he will perſevere to attain to ſome honourable Acts, and flatter with a certain Humility; he will be placed in ſome Office, chief in ſome learned Employment, maintaining many, procuring Eſtates to others; ingenious in many neceſſary Things, penetrating into celeſtial Secrets, if ♀ behold that Place, or be in that Houſe.

The third Angle the 7th Houſe chalengeth, wherein, if ♎ be poſited, it ſignifies the Native to be a daily Servant in the Houſes of Kings or Princes, or employed in publick Actions; but their Lives to be mutable, and of an unequal Fortune, in Felicity following Happineſs, and Misfortune in Proſperity, caſting them ſuddenly down from the higheſt Degree of Dignity to the loweſt of Humility, Envy always fighting againſt their Happineſs; eſpecially if ♃ do not behold the Horoſcope by a △, or be not poſited therein, the Evils are the ſtronger.

The

The next Angle is the 4th House, wherein if ♋ be found, and the Horoscope in ♈, it signifies famous happy Persons, if ♃ be in the Ascendant, and behold that Place; but some of the Native's Kindred will be Adversaries to him, either because of himself, or of some necessary Thing belonging to him; he will be sordid and slovenly in his Hair, but will always have plenty of all Necessaries; especially if ♃ be found in any Angle.

Of the Horoscope in Taurus.

THE Horoscope in *Taurus* always denotes the Native to be defatigated with many Labours, losing whatsoever he gets in his youth; but afterwards, whatsoever he lost before, he shall chearfully regain, and a plentiful Increase of Happiness: He shall see his Enemies miserably cast down, and kept in continual Subjection.

If the *Medium Cœli* be in ♒, he shall always be in Favour and Friendship amongst great Men, and his whole Life shall be conversant in publick Actions, and his Employment for the most Part to be about the Water; sometimes enviously accused, but he shall have Increase of Riches as well as Loss.

If

If the 7th Houſe be the Sign, the Native will be prudent in the whole Converſation of his Life, nouriſhing others by ſome Office of his procuring, burying his firſt Wife, and if the Native be a Woman, ſhe burieth a Husband and a Son.

If the th Houſe be *Leo*, the Native gains an Eſtate by his own proper Labour, and by divers Kinds of Ways, and live happily; but theſe Things are to be judged according to the Nature of the Geniture.

Of the Horoſcope in Gemini.

IF the Horoſcope be found in ♊, it ſignifies the Native to begin his Life with Labour, to receive Comfort from his Parents, bound in Friendſhip to wicked Men, which gives his Patrimony.

If the *Medium Cœli* be in ♐, it ſignifies the Native, to live in watry Places, and to poſſeſs his Eſtate, and Patrimony, gain his Livelihood by other Mens Endeavours, and either to be potent in two Cities, or to divide his Patrimony.

If the weſt Angle be in ♑, he brings ſome Damage to himſelf, or his Kindred, occaſioned by him, and his Mind to be troubled with many Enemies, and be beaten

ten out of his own Country, to wander in ſtrange Nations, but afterwards ſhall return to his own Country, and his Eſtate be reſtored unto him.

The 4th Houſe in ♐, ſignifies the firſt Part of the Native's Age, ſhall be weary'd with the Continuation of many Labours, but in Proceſs of Time to attain to many Felicities, and much Happineſs; but all theſe Things are to be conſidered by the Poſition of the whole Geniture, which we have frequently deſired you diligently to obſerve.

The Horoſcope in *Cancer* ſignifies acute ingenious Perſons, doing all Things with Moderation, ſubject to much Anger, but the ſame is ſoon mitigated and qualified. They ſubſiſt by publick Employments or Offices, uſing much Flattery.

If the Horoſcope be in ♋, and ♄ therein, it ſignifies a violent Death, or much Sickneſs, or their own Brothers to ſuffer for their Vices.

If ♈ be in the 10th Houſe or *Medium Cœli*, it ſignifies the Native to lead his Life amongſt great Men, to have his daily Subſiſtence from other Mens Eſtates, always ſeeking after and deſiring good Things; but his Eſtate ſubject to Muta-

bility, ſometimes loſing, and as often gaining.

Capricorn in the 7th Houſe, denotes the Native ſhall be troubled with ſome daily hidden Afflictions, but the ſame ſhall be appeaſed, after much Diſprofit; he will be ingenious in his Actions and Underſtanding, but ſuſtaining ſome ſecret Grief, and his Mind afflicted with many Sorrows.

Libra in the 4th Houſe, or *Imum Cœli*, denotes the Native ſhall ſuffer many Labours, applying to eivil Women, and converſant in popular Employments; he will waſte the Subſtance of his Patrimony that is left him; he will be in Power, and neceſſary to others, well learned, and truſted with others Secrets, attaining to a very old Age, and have an honourable Burial. If *Mercury* be in the following Sign, he will be preferred before all his Brethren; but if ♀ be in the 2d Houſe, the Daughters have moſt Preferment, if the Lord of the Geniture be well placed, and aſpected by benevolent Stars.

Of the Horoſcope in Leo.

IF the Horoſcope be found in ♌, he that hath this Aſcendant ſhall be ſubject to much Labour, and many Dangers, well known, always ingenious; one having

ving free Power, not expreſſing his Malice in all Things, deſirous to live and rule, and getting the Subſtance of his Eſtate by his own Endeavours: But if ♂ be partitely placed in the Aſcendant, or the ☉ behold him with a □ or ☌, he denies having any Children: But if ♃ be found ſo placed, he gives one Daughter.

The *Medium Cœli* in *Taurus*, ſignifies the Native to live in ſome publick Employment, or in the Church; to contract Marriage with ſome Widow, Whore, ſervile Perſon, or old Woman, or one publickly infamous. He ſhall receive his greateſt Honour from ſome potent Perſon, he will be ignorant, but nevertheleſs ſhall have a proſperous Increaſe of Fortune, (*Fortune always favours Fools.*) If ♒ be in the 7th Houſe, it ſignifies his Life ſhall be ſubject both to Loſs and Gain; he will be grateful and approved in ſome Things.

If ♏ be in the 4th Houſe, he will be the Chief in ſome Employments, but if ☌ do behold this Place by any Aſpect, he will ſometimes be impriſoned, if ♂ be ſo poſited and oriental, he will be a Soldier or Commander of an Army, but will die, in ſome ſtrange and foreign Place, a ſudden or violent Death.

The Horoſcope in Virgo.

THE Horoſcope being in ♍, ſignifies many Cares and Troubles to the Native; he will be skilful in telling Things to come, much ſubject to unlawful Love, coveting the Society of many Women, but he ſhall labour with theſe Vices but until the Amphora of his Sign be compleated; he will be well learned, humane, friendly, knowing much, and ſeeking into all ſecret Learning; of a good Memory, gaining ſome Office by his Learning, and thereby great Increaſe of his Eſtate.

The *Medium Cœli* in ♊, ſignifies an Eſtate by publick or religious Employment in his old Age, a devout Worſhipper of God, and having ſome Government of a City, ſeeking after hidden Things, but ignorant of much Learning; juſt and upright in the latter Part of his Age.

If ♐ be in the 7th Houſe, the Native ſhall travel in many ſtrange Places, and be known to many Men; many will flatter him, he will be grateful, happy, amiable, acute, full of much Employment; in all his Converſation noble.

The

The 4th Houſe in ♐, ſignifies the Native will be happy, receiving an Eſtate from his Friends, many will flatter him; he will rejoyce in the Happineſs of his Children, but ſhall grieve for the Loſs of ſome of them; he will be apt and fit for all Things learned and happy.

The Horoſcope in Libra.

LIBRA in the Aſcendant, ſignifies much Sickneſs, many Troubles and Dangers, many Adverſaries: The Native will be Religious, a Worſhipper of God, but his Life much ſubject to Mutability, but unconquerable in all Things; the latter Part of his Time will be more glorious, but having few Children, of a right and ſincere Judgment in all Things, proceeding from a divine and heavenly Mind.

Cancer in the 10th, ſignifies he will be occupied in ſome famous Actions; his old Age will be honourable, plentiful, rich, and happy, having a good Eſtate, but few Children. But if ♃ behold this Place by any Aſpect, he will have a happy Off-ſpring.

Aries in the 7th Houſe, ſignifies Profit to the Native, by the Water or watry Places; he will be fearful, he will be in

Danger of his Life in ſome deſert Place, ſubject to Dangers and ſudden Travels, having ſome hidden Vice, and Happineſs in his old Age.

The 4th Houſe in ♍, the Native's Eſtate ſhall be ſubject to Mutability, ſometimes loſing and gaining, getting what he loſt; but he ſhall get all his Eſtate by his own proper Induſtry, and the latter Part of his Eſtate ſhall be very happy.

The Horoſcope in Scorpio.

THE Horoſcope in ♏, ſignifies the Native to be acute in Youth, angry, ſubject to many Misfortunes, but afterwards happy, and given much to Mirth. If ☿ behold him by any Aſpect, they will be famous, religious, and magnified by their own Studies, always high ſpirited, running into ſome Danger, by Reaſon of their Friends or Buſineſs; and after many Misfortunes, by the Loſs of Children, they ſhall rejoyce in an happy Off-ſpring.

Leo in the Mid-heaven, ſignifies the Native ſhall be wearied with many Labours, and obliged to ſome great Perſon for Honour or Maintenance; he will be valiant, and in Proceſs of Time flattered by many, and by this Means will raiſe many,

many others; he will be placed in ſome Authority, and increaſe his Eſtate left him by his Father.

Taurus in the Weſt Angle, ſignifies the Native ſhall be oppreſs'd with many Adverſaries, always covetous of venerous Acts, and ſubject to ſome Infamy or Diſgrace; he ſhall get an Eſtate, and loſe it again, and afterwards regain it again.

♒ In the 4th Houſe, ſignifies Danger of Life by Water, and to whomſoever the Native ſhall be profitable, they will always be ungrateful to him.

The Horoſcope in Sagittary.

SAGITTARY in the Aſcendant, ſignifies the Native ſhall have many Adverſaries, but an Eſtate conferred upon him which he hoped not for; he will be frequently in ſtrange Countries, going much by Sea in publick Employments; converſant on the Water, or about watry Places, having much Learning, prudent, ingenious, and skilful in all Arts.

♍ in the 10th, denotes he ſhall be preferred to great Power, the common People ſhall obey him, and many ſhall ſubſiſt by him; but on whomſoever he beſtows any Thing, they will always be unthankful unto him.

♊ in the 7th, ſignifies the Native ſhall have Children and Nephews in his old Age; he ſhall eaſily overcome all Troubles and Loſſes, addicted to ſecret Learning, ingenious, juſt and prudent; always overtaking his Adverſaries with ſubtil Diſſimulations, teaching all Things, and in Proceſs of Time, attaining to all Happineſs.

Piſces in the Fourth, or *Imum Cœli*, intimates the Native ſhall gain his Livelihood about the Water, or in watry Places; he will be of good Credit, known, and noble; diſaffected to a Wife or Marriage, unleſs ♃ behold that Place by ſome Aſpect, then he eaſily takes a Wife, and is well affected to her; but ſhe is a whoriſh or adulterous Woman.

Of the Horoſcope in Capricorn.

THE Horoſcope in ♑, ſignifies the Native will be faithful in his Friendſhip to his Friends, ſubtil, and wanting nothing that appertains to the Suſtenance of his Life; he will travel in ſtrange Countries, and relieve Strangers, but they will always be ingrateful to him; he will be amiable, of a little Spirit, a long Life, and wealthy, abounding in Luſt to Women, and contemning and diſ-

diſpraiſing them when his Luſt is ſatisfied, ſtudious to learn hidden Secrets, either of others Lives, or of Religion, and holy Things.

The Mid-heaven in ♎, denotes the Native to be juſt, honeſt, learned, well-ſpoken, performing Vows to God for Deliverance from ſome Dangers or Neceſſity. He will have good Succeſs in his Actions, but afterwards ſome Misfortune, yet he will gain by the Misfortune of others, and have Profit by others Deaths, and gain ſome ſecret Profit by ſome antient Thing.

Cancer in the 7th, ſignifies the Native to undergo much Trouble by his Friends or Kindred, and to be ſubject to many Dangers.

Aries in the 4th Houſe, ſignifies the Native will fall into many Errors, and many Diſprofits; his Life ſubject to Change and Mutability, ſometimes caſt down in Adverſity; he will have a Wife, and his firſt Son, or what Son ſoever he hath, ſhall be much debilitated with Sickneſs.

Of the Horoſcope in Aquarius.

AQUARY in the Aſcendant, ſignifies the Native ſhall waſte and loſe whatſoever he hath gotten, but ſhall again gather it together; he will cheriſh and relieve many, but in what State ſoever he is placed he will be in many Dangers, deſpaired of by Men, but deliver'd by the Aſſiſtance of God: He will be ſmitten by many with the Stroke of Envy, but he will be in ſome religious Office, and well known by his good Acts to great Men.

The Mid-heaven in ♏, denotes the Native will be valiant, but leading a hard Life and Converſation, removing from Place to Place; if he be ingenious he will have ſome ſervile Office, but the Event of all his Actions will be proſperous; but about the Beginning of his Marriage he will ſuffer many Misfortunes by his Wife or Children, and afterwards much good Fortune is conferred upon him.

Leo in the 7th Houſe, ſignifies the Native and his Wife will live at Variance, either he will join himſelf to ſome unworthy Woman, or burn in Love to many; and many Enemies will riſe againſt him with ſome ſudden Actions, and by his

his own Power he will take a Wife belonging to another Man, or espoused to another, or a Widow.

Taurus in the 4th House, signifies the Native to be great, and much Conversant amongst potent Persons, to gain Honour in all his Actions, and much esteemed for his Learning; and to live a very old Age, if the Lord of the Geniture be also well posited.

Of the Horoscope in Pisces.

THE Horoscope in ♓, signifies the Native to be an ingenious prudent Person, and faithful Friend; but having many Enemies, and easily vindicating himself from them; inclined to Travels, and Negotiations in foreign Countries; and, in Process of Time, Increase of Estate and Felicity.

The *Medium Cœli* in ♍, involves the Native in too many Troubles and Dangers, having many great Variances with potent Persons, and subject to insnare himself for some other Man, losing all his first Possession and Estate; and again getting the Dominion and Possession of another Man's Estate, by the Means of some faithful Friends.

Virgo in the 7th Houſe, denotes the Native to be prudent, faithful, and helpful to others, having many faithful Secrets committed to him, raiſing many Friends by his Help, but they always prove ingrateful; he will attain to much Riches and Greatneſs, and have a loving tender Affection towards his Wife, but ſhe will ſometimes be ingrateful to him, and he will ſuffer much Misfortunes by his Wife and Children.

The 4th Houſe in ♋, denotes much Sickneſs and Labour to the Native, ſecret hidden Griefs, but afterwards good Fortune; on a ſudden an Eſtate ſhall be conferred upon him to ſupply all his Wants, and in his old Age he ſhall dye ſuddenly in a ſtrange Country; but herein the Lord of the Geniture is to be obſerved.

For ſome will give another Judgment hereof, but this is the ſubſtantial Truth of it. So much for the Deſcription of the 12 Signs of the Zodiack, and it is to be conſidered to be as much for Women as it is for a Man, only the Judgment muſt be varied according to the Queſtions.

Now we ſhall ſhew you the Significations of the Aſcendant in the Terms of the ſeven Planets, fit for all young Artiſts to know,

know, before they can give true Judgment upon any Nativity or Horary Question.

First of Saturn.

THE Ascendant in the Terms of ♄, doth signify slow, dull, sluggish Persons; slow of Speech, alienated from all Goodness, hated in all their Actions, and keeping Anger long.

If ♄ be in the Ascendant in his Terms, he denies the Natives to have any Brothers or Sisters; or the first born to die an evil Death, or some evil Fortune to befall them, and the Native to have no Children.

If ♃ be in the Horoscope in the Terms of ♄, it signifies sordid covetous Persons, always doing servile Acts, and letting all their Estate be at the disposing of others.

Mars so posited, signifies malicious, wicked, cruel Persons, giving themselves over totally to work Wickedness; but their Mischief is often discovered and brought to Light.

The ☉ so placed, denotes Men of temperate Manners, but always armed with Envy, imperfect and defective in their Counsels.

Venus

Venus thus placed, signifies Men fordidly lascivious about venerous Acts, and always covetous of other Mens Goods: *Mercury* in this Place signifies Men fordidly wicked in all their Actions, oftentimes imprisoned, suffering much Trouble by Reason of their Wickedness.

The ☽ thus posited, and at full or increasing, signifies Men vain, both in Mind and Body; but if the ☽ be decreasing in Light, she vitiateth their Bodies with malignant Humours, either Dropsies, or a deformed pale Colour Madness.

Of the Horoscope in the Terms of Jupiter.

THE Horoscope in the Terms of ♃, signifies wise virtuous Persons; and if ♄ be posited there, magnanimous, but full of Cruelty.

Saturn or *Mars* in those Places by Night, signifies perfidious Persons, never keeping their Credit or Promise, wise in their own Conceits, leading a poor Life, full of Sorrow and Misery; but in a diurnal Geniture, these Evils are in some Sort mitigated.

Venus thus placed, signifies Men apt to perform all good Offices, but never having prosperous Success in Marriage; they

are

loving, and daily reaping the Fruits of Felicity.

Mercury posited here, denotes Persons of good Manners, free from Malice, simply and plainly understanding and discerning many Things.

The ☽ thus placed is very fortunate, and gives Soundness and Health of Body.

The ☉ in this Place, signifies the same as the ☽ doth.

Of the Horoscope in the Terms of Mars.

THE Horoscope in the Terms of ♀, always signifies Men of an acute quick Spirit. ♄ in this Place signifies also acute Spirits, but long keepers of Anger.

Jupiter in the same Place also signifies an acute sharp Wit, but such as are desirous always to do good to others.

Mars in the Horoscope in his own Term signifies, in a diurnal Geniture, Men addicted to all Wickedness, but timorous and subject to unfortunate Changes; in a nocturnal Geniture, cruel irreligious Persons, Destroyers of other Mens Goods.

The

The ☉ thus placed, denotes crafty ſubtil Perſons, but oftentimes inſnared in Treachery.

Venus in this Place ſignifies luſtful adulterate Perſons. *Mercury* in this Place ſignifies Homicides, ſuch as are given to wicked, laſcivious and unlawful Luſts and Drunkenneſs; ingenious, but ſeldom having any true Judgment of any Thing.

The ☾ thus poſited, denotes Men divers Ways contending with their Adverſaries, and their Adverſaries doing the like by them: They are very laborious, receiving ſome Wound by Fire or Iron, but if it be a diurnal Geniture, and the ☽ at full, it gives a ſtrong Body; if nocturnal Geniture, it denotes a ſtrong well compoſed Body fit for Labour, but covetous, and always dying a violent Death.

The Horoſcope in the Term of Venus.

THE Horoſcope in the Term of *Venus*, ſignifies Lovers of Muſick, benevolent Perſons, deſirous to be profitable to all Men; in a diurnal Geniture, great Dignity, Profit and good Fortune.

Saturn, thus placed in the Term of ♀, ſignifies Scorners of Women, Haters of Marriage, if it be a diurnal Geniture; but in a Nativity by Night, it ſignifies ſordid,

ſordid, unclean immodeſt Perſons, addicted to unnatural Luſts, not loving natural Coition; mutable in their Counſels, and Haters of all Goodneſs.

Jupiter, in this Place, ſignifies tender, delicate, but libidinous Perſons; luxurious, but free from Envy and Cruelty, merciful in any Office, their Employment to be appertaining to the Church.

Mars in theſe Terms, in a diurnal Geniture, gives ſudden Troubles, Loſſes many, and ſeditious among the People, whereby he comes into much Danger; but ſignifies Lovers of Muſick and Poetry, Engravers, or the like; in a nocturnal Geniture, ♂ in the Terms of ♀ gives a double Marriage, and great Riches thereby, but withal much Careſulneſs.

The ☉ thus placed, ſignifies the Native to proſper daily in his Actions, but Diſſention in Marriage, and Diſprofit thereby; but it gives Gain and Love amongſt great Men, always favoured and commended by them.

Mercury in the Terms of *Venus*, thus poſited in the Aſcendant, ſignifies libidinous, wiſe, and of good Manners, deſiring to profit others; Grammarians, Aſtrologers, Poets, Orators.

The ☽ thus placed, ſignifies Artificers delighting in neat honeſt Arts, Engravers,

vers, getting Commendations by their Work: But in a nocturnal Geniture, ſhe ſignifies Fiſhermen, or ſuch as get their Livelihoods by ſuch Employments, ſignifies zealous Perſons, of good Mind and Underſtanding.

Of the Horoſcope in the Terms of Mercury.

THE Horoſcope in the Terms of ☿, ſignifies learned Men, credited with Offices of Truſt; Orators, Stewards of great Men.

If ☿ be therein placed, he ſignifies Aſtrologers, Mathematicians doing virtuous Offices, and eſteemed for their Knowledge.

Saturn in the Terms of ☿, ſignifies unhappy cruel Perſons, ſlow in their Words and Actions, great Labourers, full of poiſonous Malice, long Keepers of Anger, of an evil Report, Interpreters of Dreams, raſh in their Counſels.

Jupiter in this Place ſignifies Men skilled in the Law, Phyſicians, Advocates for great Perſons, but luſtful and Adulterers: But in a Nativity by Night, he ſignifies the Native to be a Scrivener, and of a good Report and Credit unto the End of their Lives.

Mars

Mars thus placed in a diurnal Geniture, ſignifies wicked malicious Perſons, contentious, cruel, raſh, not ruled by Reaſon; clamorous, impudent, full of raging prepoſterous Fury, Hangmen, full of all Wickedneſs; but in a Nativity by Night theſe Evils are ſomething qualified.

The ☉ thus placed, ſignifies famous Noblemen of popular Applauſe and Fame, Interceders or Advocates in the Defence of the People, whereby they are publickly known, exerciſing many Offices; and if ☿ be thus poſited with the ☉, they do all Things with ſound Counſel and Reaſon, and are of an uncorrupt Judgment.

Venus in the Terms of ♀ hath the ſame Signification as we have declared ☿ to have in the Terms of ♀; ſhe ſignifies great happy Perſons, eaſily attaining their Deſires in all Things, learned merry Perſons, Lovers of Muſick; Poets, famous for their Verſes, gaining Eſtates by others Miſchances.

The ☾ in the Terms of ☿, in a diurnal Geniture, maketh Artificers, ſuch as are preferred for their artificial Works; but in a nocturnal Geniture, ſhe denotes ſuch as have Knowledge in all Arts; all Manner of Artiſts delighting in all Manner of Exerciſes ingenious, dealing in Merchandize and foreign Affairs; knowing

ing all Things, and for divers Cauſes are transferred from one Place to another, and ſtriving to hide and diſſemble all Grief and Infirmities.

Of the Nature, Quality, and Deſcription of the 12 *Signs.*

♈.

ARIES is a Sign maſculine and diurnal, hot and dry, cholerick, beſtial, of the fiery Triplicity, and violent; it gives the Native a lean ſpare Body, middle Stature, ſtrong Limbs, big Boned; the Viſage oval, a piercing Eye, broad Shoulders, a long Neck, a dusky ſwarthy Complection, the Hair inclining to red.

Diſeaſes.—— All Diſeaſes of the Head, Vertigo, Lethargy, Catalepſy, Apoplexy, Head-ach, Tooth-ach, Pimples in the Face, *&c.*

Places.—— Private unfrequented Places, high and ſandy Ground where ſmall Cattle feed: In Houſes the Cieling, and generally the Eaſt Part thereof.

♉.

TAURUS is an earthly Sign, cold and dry, feminine and melancholy, nocturnal, domeſtical, beſtial, furious, and perſonates a ſtrong, full, well ſet, but ſhort Perſon; a large Forehead, big Face, full Eyes, Mouth large, Lips thick, a ſhort thick Hand, the Hair black, and Complection ſwarthy.

Diſeaſes.——Rheum and Defluxion, and all Diſeaſes of the Throat, as the King's Evil, Squinancy, *&c.*

Places.—— All low Houſes, eſpecially where Employments for Cattle are laid up, Paſture, plain Ground, and arable Land: In dwelling Houſes it repreſents the Cellars, Vaults, low Rooms and Ground.

II.

GEMINI is hot and moiſt, aereal, diurnal, humane, double bodied, maſculine; and of the airy Triplicity, repreſenting a proper Stature, ſanguine Complection, dark brown Hair; the Face a little ſwarthy, a ſtrong active Body, an ingenious Fancy, and ready Underſtanding.

Diſeaſes.

Diſeaſes. —— All Putrefaction of Blood, Corruption, Aches, Diſlocations, Wind in the Veins, and other Diſtempers belonging to the Arms.

Places. —— Halls or dining Rooms hanged or wainſcot Cheſts, Store Houſes, Coffers, Hills and mountainous Places.

♋.

CANCER is a phlegmatick, feminine, nocturnal, cold and moiſt Sign; it denotes one of a middle Stature, the upper Part of the Body big and well ſet, the Viſage round and handſome, the Complection pale and ſickly, and dark brown Hair.

Diſeaſes. —— Ill Digeſtion, ſharp Defluxions on the Lungs, Coughs, and all Defects of the Breaſt, Ribs and Pluriſie.

Places. —— All kind of moiſt Places, the Sea, great and navigable Rivers, Springs, Water Courſes, Wells, Waſh-Houſes, Ciſterns, Cellars, *&c.*

♌.

LEO is hot and dry, cholerick, maſculine, diurnal, beſtial, barren Sign, kingly and commanding. And denotes one of a large full Body, well ſet, Hair yellow,

low, or dark flaxen, much of it, and curling; a large Head, big Eyes, quick sighted, of a manly Countenance, of a ruddy sanguine Complection, a strong, valiant and active Person, the Countenance a little swarthy.

Diseases.—— All cholerick Diseases, burning Fevers, Yellow Jaundice, Tremblings, Qualms, *&c.*

Places.—— Woods, Forests, steep Rocks and Places, inaccessible Forts and Castles, Kings Palaces, in Houses the Chimney or Places where the Fire is kept.

♍.

VIRGO is a cold, barren, melancholy, feminine, nocturnal Sign; and describes a Person somewhat tall and slender, well composed, the Hair black or very brown, the Visage more oval than round, all the Parts inclining to Brevity; it shews a witty, discreet, excellent well-spoken Person, very studious, and given to all manner of Learning.

Diseases.—— All Defects of the gastrick Vessels, Obstruction of the Spleen, and hypochondriack Melancholy.

Places —— Abroad it signifies all Corn-Fields, and Places where all Sorts of

of Grain are ſtored up for Uſe, in the Country a Dairy, within Doors a Cloſet or Study, where Books and Writings are laid.

♎.

LIBRA is a Sign hot and moiſt, diurnal, maſculine, ſanguine, human, weſtern, and of the airy Triplicity.

It gives an indifferent tall ſtrait Body, all Parts proportionable, inclining rather to Leanneſs than Fatneſs; a round, lovely beautiful Viſage, a pure, ruddy ſanguine Complection in Youth, but in Age generally Spots or Pimples in the Face, or at leaſt a very high Colour; the Hair yellowiſh inclining to flaxen.

Diſeaſes —— All Impoſthumes, or Ulcers in the Reins or Kidneys, Retenſion of Urine, Gravel, Stone, Heat in the Kidneys, and all other Diſeaſes common to thoſe Parts.

Places.—— Out Lone-Houſes and Windmills, Places fit for Hawking or Hunting, or where Woods have lately been cut down; in Houſes, the uppermoſt Rooms, Chambers, Garrets and Turrets.

♏.

♏.

SCORPIO is phlegmatick, watry, feminine, fixed, nocturnal, and is ſomewhat violent; it gives a ſtrong able Body, ſomewhat fat, the Face broad, the Complexion ſwarthy, ſad, brown black Hair, much of it and curling, the Body hairy, Neck ſhort, and ſometimes a little bow-legged.

Diſeaſes. —— Stone in the Bladder, Running of the Reins, Pox, Fiſtulas, and all other Diſeaſes of the Privities.

Places.——Gardens, Orchards, Moorish-ground, Quagmires, ſtinking Lakes, ruinous Houſes near Water-ſides: In Houſes the Kitchen, Larder, Waſh-Houſe and Sink.

♐.

SAGITARY is a fiery, hot, dry, and cholerick Sign; diurnal, eaſterly, bi-corporeal, and repreſents a ſtrong well proportioned tall Body, handſome, comely Countenance, long Viſage, ſanguine Complexion, and brown Hair.

Diſeaſes.——Fiſtulas, Sciaticas, Fall from Horſes, and other ſuch like Creatures.

Places. —— It signifies upland hilly Grounds, Stables: In Houses, the upper Rooms, where Fire is usually kept.

♑.

CAPRICORN is cold and dry, melancholy, feminine, nocturnal, the Winter-Solstice, cardinal, moveable, four-footed, and southern. Describing one of an indifferent Stature, a spare Body, lean and slender; Visage long, Chin long and narrow, black Hair, thin Beard; and it is certain, whoever hath in his Nativity any of his principal Significations in *Capricorn*, it gives a pretty short, round Nose.

Diseases. —— Leprosy, Itch, Scabs, and all Diseases proper to the Knees, whether Sprains or Fractures.

Places. ——Fallow-ground and barren Places, Cow-houses, and Places where Tools for Husbandry are laid up: In Houses, Places near the Ground or Threshold.

♒.

AQUARIUS is hot and moist, sanguine, masculine, humane, diurnal and western; and signifies a strong well composed Stature, but not tall; Visage long,

long, rather oval and clear, with a ſanguine Complexion, his Hair bright and air.

Diſeaſes.——Gouts, Cramps, and all Infirmities of the Legs, as the Varices, *&c.*

Places.——Hilly and uneven Places, ſuch as where Minerals, or Quarries of Stone are found: In Houſes the Roofs and Eaves, and Parts about the Windows.

♓.

PISCES is cold and moiſt; phlegmatick, feminine, nocturnal, double bodied, the laſt of the twelve, and the watry Trigon. It perſonates one of a low Stature, an ill compoſed undecent Body, the Face ſomewhat large, the Complexion pale, the Body fleſhy and ſometimes dropſical, not going very erect but ſomewhat ſtooping in the Shoulders.

Diſeaſes.—— Aches, Lameneſs, and Gout, *&c.*

Places.—— Moiſt mooriſh Grounds, Fiſh-ponds, Caves, Water-mills and Moats about Houſes: In Houſes, the Well, Pump, or Ciſterns, or any Place where Water ſtands.

So much for the Signification of the 12 Signs, with their Colour, and Stature, according to *Ptolomy*, as alſo their Shapes.

Next you ſhall have the Deſcription of the ſeven Planets with their Shapes and Colour; and with comparing the Planets with the Signs wherein they are poſited, you may find the true Deſcription of the Querents, or queſited.

Firſt of ♄.

SATURN generally gives a Body of a middle Stature, of pale, ſwarthy, muddy Complexion, his Eyes little and black, looking downwards, a flat broad Forehead, black or ſad Hair, hard and rugged, hanging and lowring Eye-brows, thick Lips and Noſe; a lumpiſh Countenance, ſtooping in the Shoulders, ſometimes crooked going, ſplay-footed or hitting one Leg againſt the other, thin Beard, many times none at all; if oriental, is more fat and clear Skin; occidental more ſhort. His North Latitude 2 deg. 48 min. South 2 deg. 49 min.

Secondly

Secondly of ♃.

JUPITER represents one of a tall Stature, brown ruddy Complexion, an oval Visage, high Forehead, fair Eyes, light brown Hair, a handsome, well-set, strait Body, large Belly, great Thighs, long Legs and Feet, of a brown ruddy Complexion, his Hair soft; much Beard, and that growing round; if he be oriental, his Skin is more clear, his Complexion between white and red, the Body more fat, the Eyes gray and full; if occidental, of a pure lovely Complexion, the Stature more short, the Hair of a light brown, or dark flaxen. His North Latitude is 1 deg. 38 min. South 1 deg. 40 min.

Thirdly of ♂.

MARS gives a strong big-boned Person, lean, of a middle Stature, the Complexion Sun-burnt, or of a brown ruddy Colour, round Visage, sharp hazle Eyes, the Hair red or sandy, and sometimes crisping or curling; a sharp little Chin, thin Beard, his Eye-brows bent like a Bow, reaching to his Nose; of a sharp Wit, very confident.

If *Mars* be oriental, he ſignifies valiant Men, ſome White mixt with Redneſs, a decent Tallneſs, his Body hairy.

If he be occidental, very ruddy of Complexion, mean in Stature, little Head, ſmooth Body, and not hairy, yellow Hair ſtiff: His greateſt North Latitude is 4 d. 31 min. South Latitude 6 deg. 47 min.

Fourthly of ☉.

THE *Sun* ſignifies a Man of a middle Stature, the Body ſtrong and well compoſed, a yellowiſh Complexion, great Head, a round large Forehead, great Eyes, the Body fleſhy, the Hair yellow and curling, quickly bald on the Head, yet much on the Face; very covetous, yet ſufficiently ſpirited.

Fifthly of ♀.

VENUS deſcribes a whitely brown Colour, intermixt with red in the Cheeks, little black Eye-brows, the Nether-lip bigger than the upper, Dimples in the Cheeks, a neat compoſed ſlender Body, but of a mean Stature; affable, courteous, delighting in Curioſity.

If

If oriental, the Body inclines to Tallneſs, upright Straitneſs, wealthy, compoſed.

If occidental, the Perſon is more ſhort of Stature, yet very decent, comely in Form. Greateſt North Latitude 9 deg. or South is 9 deg.

Sixthly of ☿.

Mercury generally gives a tall Stature, lean and ſlender Body, black Hair, long lean Face, high Forehead, long ſtrait Noſe, lean lank long Fingers, Feet, Arms and Legs, and goes ſwinging one Arm, a witty ſubtile Man, full of Talk, but of no great Fidelity, unleſs *Mercury* be in a fix'd Sign.

If oriental, his Complexion is honey-colour'd or ſun-burnt; in the Stature of his Body, not very high but well jointed, ſmall Eyes, not much Hair.

If occidental, a tawny Viſage, lank Body, ſmall ſlender Limbs, hollow Eyes, and ſparkling red or fiery, the whole Frame of the Body inclining to Dryneſs. His greateſt North Latitude is 3 deg. 33 min. South Latitude is 3 deg. 35 min.

Seventhly of the ☽.

THE Moon gives one of a pale whitely Face, mixed with but little red, if any, of a mean Stature, a fat and flegmatick Body, ſhort Arms, fleſhy Hands, brown Hair, and ſlow of Speech, of mutable Condition, often changing, wearieſome, peeviſh, ſeldom contented, neither delighting in Idleneſs or Action. Her greateſt North Latitude is 5 deg. 17 min. South 5 deg. 12 min.

The Qualities of the Planets.

♄ { Oriental, cold and moiſt.
Occidental, dry.

♃ { Oriental, hot and moiſt.
Occidental, moiſt.

♂ { Oriental, hot and dry.
Occidental, dry.

♀ { Oriental, hot and moiſt.
Occidental, moiſt.

☿ { Oriental, hot.
Occidental, dry.

But

But the Qualities of the Luminaries are liable to a great Alteration; for

☽ from the { ♂ till the firſt □, is hot and moiſt. / Firſt □ to the ☍, hot and dry. / ☍ to the laſt □, cold and dry. / Laſt □ to the ☍, cold and moiſt.

The ♋ is of the Nature of ♃ and ♀, the ♉ is of the Nature of ♄ and ♂.

The Quality of the Sun is conſider'd, *Firſt*, according to the Quarter of the the Year; *Secondly*, by the Triplicities.

In { Spring / Summer / Autumn / Winter } ☉ in { ♈, ♉, ♊, hot and moiſt. / ♌, ♐, ♑, hot and dry. / ♎, ♏, ♐, cold and dry. / ♑, ♒, ♓, cold and moiſt.

The fruitful Planets are { ♃ / ♀ / ♋ } the barren are { ♄ / ♂ / ♉ } the Luminaries are in a mean.

Yet the Sun inclines to Barrenneſs, becauſe of his Exceſs of Heat and Dryneſs: But the ☽ is more fruitful, becauſe of her Moiſture, which is a grand Aſſiſtant to Generation; ☿ is of the Nature of the Planets to whom he is joined, either by Body or Aſpect, in which remember that the ♂ is preferred

before a △, a △ before a ✶, a ✶ before a □, but a □ before an ☌, and a partile Aſpect before a platick.

☿ Likewiſe taketh the Nature of that Planet in whoſe eſſential Dignities he is; hence it is that it is ſaid, he partakes of the Nature of two Planets, of one in whoſe Dignities he is, the other with whom he is in Aſpect; but in this laſt Caſe, the ☌ is moſt conſiderable.

Of the Parts and Diſeaſes which every Planet governs.

♄ ruleth in the Body of Man, the Spleen, Right Ears, Bladder, Bones, Teeth, and of Diſeaſes. Stones, Deafneſs, Dropſy, Scurvy, Conſumption, black Jaundice, quartan Ague, Leproſy, Canker, Colick, and Rheumatiſm.

♃ ruleth in the Body of Man, the Lungs, Ribs, Arteries Liver, Griſtles, Pulſe, expulſive Faculty. and of Diſeaſes. Pleuriſy, Cramps, Appoplexy, Diſtemper of the Liver, as Inflammation, Shortneſs of Breath, Convulſion.

♂ ru-

♂ ruleth the { Veins, Left Ears, Head, Meſeriacks, Secrets, attractive Faculty. } and of Diſeaſes. { Peſtilence, Impoſthume, putrid Fevers, yellow Jaundice, Eryſipelas, Botches, bloody Flux, Tartarian Agues, Fiſtulas, Wounds chiefly in the Head and Face, Small-pox.

☉ ruleth in the Body of Man, the { Rt Eye, Heart, vital Spirits, as Sinews, as the Author ſays, } and of Diſeaſes. { Swooning or Palpitation, Heart-burning, running and ſore Eyes, and indeed all Diſeaſes of the Eyes.

♀ ruleth in the Body of Man or Woman	Womb, Reins, Privities, Neck, Duggs, and all Parts for Generation.	and of Diſeaſes.	All Diſeaſes of the Womb, Fit of the Mother, Gonorrhea, Priapiſm, Strangury, Flux of the Stomach, Quinzey, or *Lues Venerea*, or *French*-Pox.
☿ ruleth the	Imagination, and the whole intellectual Part, memory Tongue, Hands and Fingers.	of the Diſeaſes.	Phrenſie, Meagrim, Deprivation of Senſe, Lethargy, Doting, Hoarſeneſs, Phthiſick, Impediment of the Tongue, Rheum.

☽ ru-

☽ ruleth the	Brain, Left Eye of Man, the Right of Woman, Bladder, Inteſtines, Stomach	of the Diſeaſes.	Falling-Sickneſs, Green-Sickneſs, Click, Courſes in Women, Oppilations.

How to give Judgment upon any Horary Queſtion.

LET the Queſtion be what it will, give the Aſcendant and his Lord for the Querent; then conſider the Matter in Queſtion, and ſee to what Houſe it properly belongs; then conſider the Sign and Lord thereof, and ſee in what Houſe he is poſited, how dignified or debilitated, *&c.* how he beholds the Lord of the Aſcendant, whether by good or bad Aſpect: Conſider alſo what Planet beholds your Significator, and who is Friend unto him, or what Planet afflicts; then conſider the Houſe he is Lord of, and from thence you may judge from ſuch

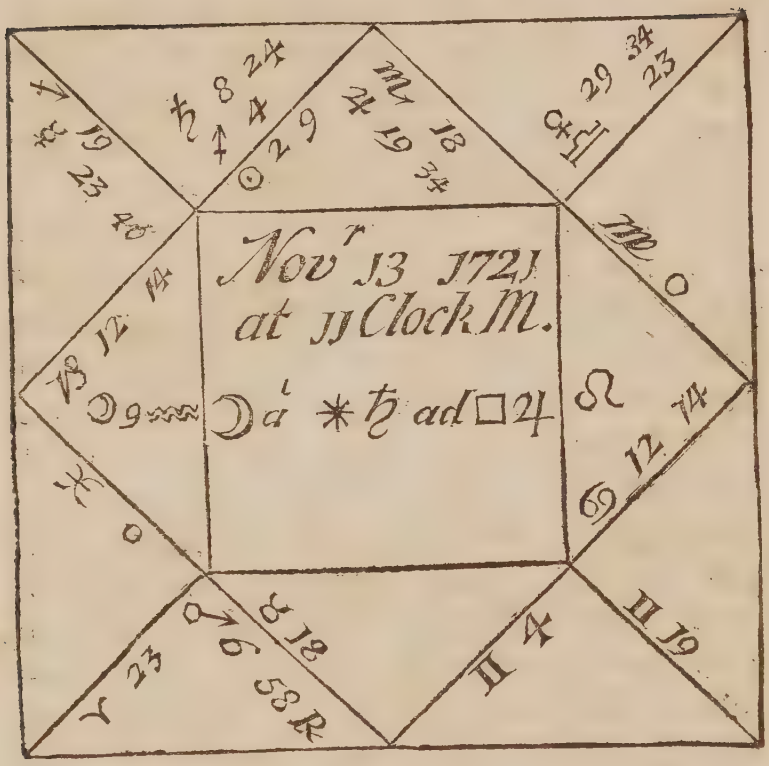
ſuch a Perſon your Querent ſhall receive Help, or Prejudice: If the Planet that beholds your Significator be an Infortune and Lord of a bad Houſe, then he ſignifies Miſchief to the Querent from ſuch a Kind of Perſon as that Planet repreſents: Joyn the Moon as Coſignificator with the Querent in all Queſtions; and having conſider'd the ſeveral Aſpects, Sperations and Applications of the Significators, and alſo of the Moon, you may from thence determine whether the Buſineſs enquired after ſhall be brought to Perfection, Yea or No.

So much for this; and this may be called the true Light of the Judgment upon Horary Queſtions; this I have found true by my own Experience, and never was writ yet ſo plain in any Books of Aſtrology before, that the young Students were left in the dark.

Next I ſhall ſhew you an Example in the following Figure, that I know to be true, for it has been verified; and by this Example, you may give Judgment to any other Queſtion, taking the right Significator of the Matter enquired after; in ſo doing, you have the true way at one View.

Money

Money lent, if recoverable.



HERE you ſee *Saturn*, Lord of the Aſcendant, ſignifies the Querent; the *Moon*, Lady of the ſeventh, ſignifies the Queſited or the Borrowed; and the *Moon* in *Aquary* in the Aſcendant, in *Sextile* with *Saturn* Lord of the Aſcendant, denotes Good-will of the Debtor, and Fear to be arreſted for it; becauſe ☿ Lord of the Borrower's Houſe of Subſtance is very weak; and in the

12th

12th Houſe of the Figure, the which plainly denotes, that he is not in a Capacity to pay the Querent, for Want of Money: But the *Moon* going to a Trine of *Venus*, but wanting pretty many Degrees of the Aſpect, ſignifies that the Debtor had a Mind to apply himſelf to ſuch Women, as it is deſcribed by *Venus* in *Libra*, for Help: As alſo ☿ Lord of his Houſe Subſtance, haſtening to the *Sextile* of ♀, fully ſhews that that Woman lent him Money to pay the Querent; this I know to be true, for it has been verified. ♄ Lord of the Aſcendant receiving the *Moon* in ♒ in the Aſcendant, juſt ſperated from a Sextile of ♄, and ♄ in Part in Sextile with *Venus*, all this ſignifies that the Debtor addreſſed himſelf to this Woman by the Perſwaſion of the Querent. This Way is ſo plain and eaſy, that the meaneſt Artiſt may judge upon any horary Queſtion, in obſerving this foregoing Example.

Next I ſhall ſhew you the Faces of every Sign in the *Zodiack*, their Signification, and the Form of every Degree of *Zodiack*, with the Condition and Deſcription of the Perſon ſignified by them.

Note, That every Sign has three Faces, the firſt Face is the firſt ten Degrees, the ſecond from 10 to 20 and 30.

Of

First of ♈.

THE first Face of *Aries*, is of *Mars*, and it is a Face of Boldneſs, Fortitude, Stoutneſs and Immodeſty.

The ſecond Face of *Aries*, is of the *Sun*, and is a Face of Nobility, Highneſs, Rule and great Dominion.

The third Face of *Aries*, is of *Venus*, and is a Face of Subtlety in every Work, and of Meekneſs, of Play, Mirth and Beauty.

In the firſt Face of *Aries*, aſcends a valiant Man armed, holding out a Fauchion in his right Hand.

In the ſecond Face, aſcends a Man in a Gown like a Clergyman.

The third Face of *Aries*, aſcends a young Woman ſitting on a Stool, and playing on a Lute.

The Forms aſcending throughout all the Degrees of Aries.

In the firſt Degree of ♈, there aſcendeth a Man holding a Sickle in his right Hand, and in his left Hand an Engine of War.

A Man then born, or querent, ſhall be laborious, and much exerciſed in warlike Affairs.

In the ſecond Degree of ♈, there aſcends a Man having a Head like a Dog, ſtretching out his right Hand towards the Skies, and holding a Staff in his left Hand.

It denotes the Man born under that Degree, will be a litigious and troubleſome Perſon, and envious as a Dog.

The third Degree of ♈, ariſeth like a handſome Perſon ſtretching forth his right Hand, as if he was ſhewing the various Things of the World, and applying his left Hand to a Girdle about him.

It ſignifies a peaceable quiet Perſon.

In the fourth Degree of ♈, aſcends a Man with a curled Head of Hair, holding a Hawk in his right Hand, and a Whip in his left Hand.

The Perſon ſignified by this Aſcenſion is ſeldom rich, but a Spender of his Eſtate, conſuming all he hath in his Age.

The 5th Degree aſcendeth like two Men, one holding in his Hand an Ax cleaving Wood; the other holding a Scepter in his right Hand.

It

It ſignifies a Perſon that will be a provident Houſekeeper, and provide for his Family.

The ſixth Degree of ♈, aſcends a King crowned, holding a Globe in his right Hand; and a Scepter in the left.

The Perſon under this Aſcenſion will exceed all his Kindred and Acquaintance in Greatneſs.

The ſeventh Degree of ♈ aſcends like a Man armed all over, holding a Dart in his right Hand.

It denotes a wary careful Perſon, a Preſerver of himſelf.

In the eighth Degree of ♈, there aſcends a Man having his Head covered with a Helmet, and no where elſe armed, holding in his right Hand a Croſs-bow.

Under this Degree are ſignified quarrelſome contentious Perſons and Murderers.

The ninth Degree of ♈, aſcendeth a Man bare-headed, well cloathed over his Body with a Gown, holding a Sword in his left Hand, with the Point downwards.

It ſignifies talkative Perſons, full of Words, and of wonderful Spirit.

The tenth Degree of ♈, ariſeth like a Man bare-headed, but clothed over his Body,

Body, piercing a Bear thorow with a Spear.

It ſignifies a Foreſter or Hunter.

The eleventh Degree of ♈, aſcends a a Woman ſtanding, holding a Diſtaff in her Hand.

It ſignifies a Perſon's loving Friendſhip and Hoſpitality.

The twelfth Degree of ♈, aſcends an Eagle, ſpreading out her Wings over her young ones ſitting under her.

It denotes ambitious Perſons, proud, covetous of Applauſe, and aſpiring to be exalted to Dignity.

The thirteenth Degree of ♈, aſcends like a ſubtil Perſon, with his right Hand holding a Goat by the Horns.

The Perſon under this Degree will be wonderful famous.

The fourteenth Degree of ♈, ariſeth like a captived Man, ſtanding upright between two Pillars, having his Arms bound with two Chains.

It denotes Perſons much ſubject to Impriſonment.

The fifteenth Degree of ♈, aſcendeth like a Man bare-headed, his Arms ſtretched out, and cloathed with an Habargeon.

It ſignifies Thieves, wretchleſs, lewd and wicked Perſons.

The

The ſixteenth Degree of ♈, ariſeth a Man labouring with a Dung-fork; or ſometimes a Man pouring Water out of a Pitcher.

It denotes a Fiſherman, or a Labourer.

The ſeventeenth Degree of ♈, ariſeth like a Man ſtanding idle, cloathed in fine Silk.

It repreſents fine delicate Perſons.

The eighteenth Degree of ♈, aſcends a Woman ſitting on a Chair, holding up her right Hand.

It denotes a Man loving Peace and Quietneſs.

The nineteenth Degree of ♈, ariſeth a Man cloathed with an Habergeon, ſtanding and ſhewing Treaſure and Money with his Hands.

Denotes a Thief, wicked, debauched Perſon is ſignified by this Degree.

The twentieth Degree of ♈, aſcends a Man with a Helmet on his Head, and an Oſtridge Feather in his Hat, riding upon a Bull, leading a Horſe in his left Hand.

The Perſon under this Degree will be malicious.

The twenty firſt Degree of ♈, aſcends a Dog ſitting and turning his Face towards a Lyon.

It signifies a faithful Companion.

The twenty second Degree of ♈, ascends a Bear, sitting and holding a great Beam in his Mouth.

The Man will be a wicked Person, that is signified by it.

The twenty third Degree of ♈, ascendeth six Serpents, three of them fighting against the other three.

The Persons under this Degree will have many Enemies.

The twenty fourth Degree of ♈, ascends a naked Woman covering her secret Parts with her left Hand, and holding up her right Hand.

If the Native be a Woman, she will be desirous of a Man; if a Man, much given to Women.

The twenty fifth Degree of ♈, ascends a Man with curled Locks, riding upon a Ram, holding him by the Horns.

It signifies a Citizen covetous to bear Rule.

The twenty sixth Degree of ♈, ascends two Suns, the one shining against the other.

Denotes a Man bearing Rule, and keeping his Power hereby.

The twenty seventh Degree of ♈, ascendeth like a great Dragon lying upon the Earth.

It

It ſignifies a Perſon to be potent in old Age.

The twenty eighth Degree of ♈, aſcends a Woman ſtanding upright, being well cloathed.

It denotes a pleaſant peaceable Perſon.

The twenty ninth Degree of ♈, aſcends a Man holding a Saw in his right Hand.

A laborious Perſon nouriſhing himſelf and his Wife by his Labour, it ſignifies hereby.

The thirtieth Degree of ♈, aſcends an auſtere Woman, leading a Saddle-Horſe in her right Hand.

The Perſon under this Degree will be high-minded, ambitious to bear Rule over others.

Secondly of ♉.

THE firſt Face of *Taurus* is the Face of ☿, and it is a Face of Plowing, Sowing, Building, peopling Houſes of Learning and Wiſdom in the Earth, and ſo Learning in Geometry.

The ſecond is the Face of the ☽, and it is a Face of Power, Nobility, Dignity, and Neceſſity over People.

The

The third Face is of ♄, and it is a Face of Miſery, Slavery, Madneſs, Neceſſity and Baſeneſs.

In the firſt Face of *Taurus*, aſcends a Book, a young Man tilling of the Ground.

In the ſecond Face of *Taurus*, a tall Man girt with a Girdle, holding a Key in his right Hand.

The third Face of *Taurus*, a decrepid old Man leaning on a Crutch, hanging down one Arm, and having a wooden Leg.

The firſt Degree of ♉, aſcends a Man leading a Bull to the Slaughter, holding a Staff in his Hand.

It ſignifies a Hang-man.

The ſecond Degree of ♉, aſcends a Woman holding a Horſe-tail in her Hand.

It denotes an idle Perſon.

The third Degree of ♉, aſcends an old Woman naked, covering her *Pudenda* with her left Hand.

It ſignifies a Woman deſirous of a Man in her old Age, and to continue young.

The fourth Degree of ♉, aſcends like a Woman holding a Whip in her right Hand.

It denotes a haſty angry Perſon, and malicious.

The

The fifth Degree of ♉, aſcends like a Bull ſitting in a Chaldron.

By this Aſcenſion are ſignified Men loving Hoſpitality, good Houſekeepers.

The ſixth Degree of ♉, aſcends a Man having three Heads, and pointing to the Ground with his right Hand.

It ſignifies a prudent, wiſe and illuſtrious Perſon.

The ſeventh Degree of ♉, aſcends a beautiful Woman ſtanding naked.

It ſignifies a Perſon of a proud Mind.

The eighth Degree of ♉, aſcends a ſorrowful Woman ſitting upon a Foot-ſtool.

It ſignifies a Perſon of low, humble, dejected Spirit.

The ninth Degree of ♉, aſcends a Man holding a Whip in his Hand, feeding Sheep and Goats in a Field.

The Perſon under this Degree will be a Neat-herd or Shepherd.

The tenth Degree of ♉, aſcend two Men ſtanding, with a Dog playing between them.

It ſignifies an idle Perſon, much addicted to venerous Acts.

The eleventh Degree of ♉, aſcends a Crow ſtanding on the Ground, and picking of his Feathers.

It denotes a covetous Perſon.

The twelfth Degree of ♉, aſcend two Women ſtanding Hand in Hand.

It imports a benevolent well-minded Perſon.

The thirteenth Degree of ♉, aſcend two Women with Staves, ſmiting and ſtriking one another.

It denotes a troubleſome, contentious, wrangling Perſon.

The fourteenth Degree of ♉, aſcends a Man holding a Staff in his Hand.

It denotes one peaceable, an Appeaſer of Quarrels, or one reſtraining and bridling the Contentious.

The fifteenth Degree of ♉, aſcend ſeven Fowls flying in the Air.

It ſignifies an unſtable, wavering-minded Man.

The ſixteenth Degree of ♉, aſcends a Man riding on an Aſs.

It denotes a Sluggard, a Man ſlow and tedious in all his Actions.

The ſeventeenth Degree of ♉, aſcends a Bull bound by the Middle to a Tree.

It ſignifies a Man much over-laden with daily Labour.

The eighteenth Degree of ♉, aſcend two Bulls fighting one againſt the other.

It denotes a raging furious Perſon.

The

The nineteenth Degree of ♉, aſcends a Woman pouring Water out of one Pot into another.

It ſignifies a ſmooth-tongued Perſon.

The twentieth Degree of ♉, aſcend two Dogs a fighting.

It denotes an envious Perſon, and alſo wicked.

The twenty firſt Degree of ♉, aſcends a Bear looking down backwards.

It denotes a wicked, malicious and wrathful Perſon.

The twenty ſecond Degree of ♉, aſcend three Men holding one another by the Hands.

The Perſon ſignified hereby will be a Lover of Peace and Friendſhip.

The twenty third Degree of ♉, aſcends a Man falling backwards to the Earth.

It ſignifies a Man unfortunate in all Things.

The twenty fourth Degree of ♉, aſcends a crooked Man holding himſelf up upon his Staff.

It denotes a Perſon weak and feeble in his Actions.

The twenty fifth Degree of ♉, aſcends a Man ſtanding upright, and holding a Staff in his Hand.

It ſignifies a valiant Man, ſtrong and powerful in his Deeds.

The twenty ſixth Degree of ♉, aſcends a Man ſtanding, ſhewing his Hand.

It denotes a peaceable Perſon, or a Peace-maker is hereby ſignified.

The twenty ſeventh Degree of ♉, aſcends the Similitude of a Field of Wheat, or Corn ſtanding, uncut.

This Aſcenſion denotes a Gatherer together and Heaper up of Riches.

The twenty eighth Degree of ♉, aſcends a Woman leading a Horſe by the Bridle.

It denotes a Perſon deſirous to rule over others.

The twenty ninth Degree of ♉, aſcends a Woman leading an Aſs with a Bridle, or otherwiſe a Woman leading a He-Goat by the Horns.

Hereby is ſignified a Woman that rules over her Husband and Family.

The thirtieth Degree of ♉, aſcends a fair beautiful Building.

Hereby is ſignified a Perſon delighting to do pleaſant and delectable Deeds.

Thirdly

Thirdly of Gemini.

THE first Face of *Gemini* is of ☿, and is a Face of Writings, of giving and receiving Money, of Petition, and Wisdom in unprofitable Things.

The second Face of *Gemini* is of ♂, and is a Face of Burden, Pressure, Labour, and getting Goods by Labour, and of unhonest Actions.

The third Face of *Gemini* is of the ☉, and is a Face of Oblivion, Disdain, of Mirth and Jollity, and of hearing unprofitable Words.

The first Face of *Gemini* ascendeth like a young Man girt with a Girdle.

The second Face of *Gemini* ascendeth like a Man with an Ax cutting of Wood.

The third Face of *Gemini*, ascends a Man with a Hawk in his right Hand, and a Pipe in his left.

The first Degree of ♊, ascend two Men sitting on the Ground, holding one another by the Hands.

It signifies a joyful merry Man.

The second Degree of ♊, there ascends one Man girt with a Sword, leading two other naked Men bound.

The Perſon hereby ſignified, will be a Jayler or a Thief-taker.

The third Degree of ♊, aſcends a Man ſinging, and playing on a Lute.

It denotes a Man cauſing Joy to others.

The fourth Degree of ♊, aſcends a Man leading his Wife by the Hand.

It ſignifies one keeping good Hoſpitality and Entertainment for others.

The fifth Degree of ♊, aſcends a Man holding a Croſs-bow in his left Hand, and a Girdle in his right.

It ſignifies a Man preparing for War.

The ſixth Degree of ♊, aſcends a Man holding a Ballance in his right Hand.

It ſignifies a Merchant or a Dealer.

The ſeventh Degree of ♊, aſcend two Brides Hand in Hand.

It denotes a Perſon employed in nuptial Affairs.

The eighth Degree of ♊, aſcends a Smith ſmiting on Iron, and a Woman ſtanding by idle.

It ſignifies a Perſon ſhunning Labour, and loving Idleneſs.

The ninth Degree of ♊, aſcends a King ſitting on a Throne, having a Globe in his right Hand, and a Scepter in his left Hand.

Signifying

Signifying a Man ſhall have great Power and Authority that is born under this Degree, as may alſo a Querent be.

The tenth Degree of ♊, aſcends a Man lifting up another Man from the Ground.

It ſignifies a Perſon compoſing Differences friendly amongſt others.

The eleventh Degree of ♊, aſcends an Eagle fluttering with her Wings over three of her young ones.

The Perſon will be a South-ſayer, or Conjurer, that is ſignified hereby.

The twelfth Degree of ♊, aſcend two Women ſtanding weeping.

It ſignifies a ſorrowful Perſon.

The thirteenth Degree of ♊, aſcend three Crowns ſtanding together on the Ground.

It denotes a covetous and envious Perſon.

The fourteenth Degree of ♊, aſcend two Foxes devouring Hens.

The Perſon under this Degree will be a Glutton and a covetous Perſon.

The fifteenth Degree of ♊, aſcends a Man having three Heads.

It ſignifies one of good Underſtanding.

The ſixteenth Degree of ♊, aſcends like a Bridge beſide the Water.

It ſignifies a Man labouring without Profit.

The ſeventeenth Degree of ♊, aſcends a Man without Hands, and idle.

It ſignifies an unprofitable Perſon in a mean Condition.

The eighteenth Degree of ♊, aſcends a Fox running ſwiftly.

It denotes a laborious Perſon.

The nineteenth Degree of ♊, aſcends a poor Man carrying a Staff on his Shoulder.

It ſignifies the Perſon will be a Traveller, a Foot-Poſt.

The twentieth Degree of ♊, aſcend three Snakes lying on the Ground.

The Perſon under this Degree will be wiſe and of good Underſtanding.

The twenty firſt Degree of ♊, aſcends a Man ſitting on Horſe-back.

It ſignifies a Client, or one retaining another to have his Defence.

The twenty ſecond Degree of ♊, aſcend two Birds chattering together.

It ſignifies a Fowler.

The twenty third Degree of ♊, aſcends a decrepid old Man leaning on a Staff.

It demonſtrates a poor, miſerable, idle Perſon.

The

The twenty fourth Degree of ♊, aſcend two Women ſitting at Play together.

It repreſents one given to Mirth and Jollity.

The twenty fifth Degree of ♊, aſcends a Man holding a Book open in his Hand.

It denotes a ſtudious Perſon.

The twenty ſixth Degree of ♊, aſcend two Dogs fighting.

It repreſents a quarrelſome litigious Perſon.

The twenty ſeventh Degree of ♊, aſcends a Woman ſtanding idle, and weeping.

It denotes an idle Vagabond given to Theft.

The twenty eighth Degree of ♉, aſcend two Bulls, one greater than the other.

A laborious Man is hereby repreſented.

The twenty ninth Degree of ♉, aſcend three Dogs, two running one Way together, and the other the contrary Way.

The Man or Perſon thereby ſignified, will be a Huntſman to ſome Nobleman.

The thirtieth Degree of ♊, aſcend two Men, each of them leading a Hound in Chains.

It ſignifies a Huntſman of a King or a Prince.

Fourthly of Cancer.

THE firſt Face of *Cancer* is of ♀, and is a Face of Joy, Subtlety, Humanity, Courteſy, and of ſuch Things as induce Men to Love.

The ſecond Face of *Cancer* is of ☿, and is a Face of Jollity, Mirth, of Women, of Riches and Plenty.

The third Face of *Cancer* is of the ☽, and is a Face of Hunting, purſuing Fugitives, of getting Goods by War, Quarrels and Contention amongſt Men.

The firſt Face of *Cancer* appeareth like a beautiful Woman holding a Flower in her Hand.

The ſecond Face of *Cancer*, aſcend a Man and a Woman ſitting at a Table with great Heaps of Money before them.

The third Face of *Cancer*, aſcends a Hunter blowing a Horn with a Dog by his Side, and a Spear on his Shoulder.

The firſt Degree of ♋, aſcend a Man and a Woman holding one another by the Hands and rejoycing.

It ſignifies an amiable Perſon given to Mirth.

The ſecond Degree of ♋, aſcend two Women ſtanding idle like two Turrets.

The Perſon ſignified by this Aſcenſion will be idle and careleſs of any Buſineſs.

The third Degree of ♋, aſcends like two Women ſitting, and two Men ſtanding before them.

It denotes a ſerving Man, one waiting upon another's Pleaſure.

The fourth Degree of ♋, aſcends a Maid ſtanding idle expecting a Man.

It repreſents a libidinous Perſon full of luſtful Thoughts.

The fifth Degree of ♋, aſcends a Woman ſtanding expecting a Man.

It denotes a luxurious Perſon.

The ſixth Degree of ♋, aſcends a Man holding a Goat in a Braſs-pot.

It ſignifies a Fool or Idiot.

The ſeventh Degree of ♋, aſcends a Man leading a Goat with a Girdle about his Horns.

It denotes a Hangman or a Murderer.

The eighth Degree of ♋, aſcends a Houſe, and a Woman ſtanding, as it were abſconding herſelf behind it.

It ſignifies a lazy, ſlow and laſcivious Perſon.

The ninth Degree of ♋, aſcends a Woman holding a Diſtaff in her right Hand.

It imports a laborious Perſon for little Profit.

The tenth Degree of ♋, aſcends a Man holding a Cheſt in his right Hand.

It denotes alſo a laborious and covetous Perſon.

The eleventh Degree of ♋, aſcends a Ship ſtanding in the Water.

It repreſents a Fiſherman, or one that gets his Living by the Water.

The twelfth Degree of ♋, aſcends a Man carrying the Skin of a Beaſt on his Shoulders.

A Cobler or Currier, or ſuch Handicraft, is hereby ſignified.

The thirteenth Degree of ♋, aſcends a Boy ſitting holding a Book open, with a Pen in his Hand.

It repreſents a ſtudious Perſon.

The fourteenth Degree of ♋, aſcends a Lamb having a Crown of Gold on his Head.

It ſignifies a Goldſmith, or a Man that works in Gold.

The fifteenth Degree of ♋, aſcends a Houſe, and a Mouſe lying in her Neſt under the Roof thereof.

It

It repreſents a Man deſirous to keep Home.

The ſixteenth Degree of ♋, aſcends a Bird holding a Serpent under her Feet.

It imports a Man accounting himſelf noble.

The ſeventeenth Degree of ♋, aſcends a Woman ſtanding idle.

It ſignifies a ſluggiſh ſlothful Perſon.

The eighteenth Degree of ♋, aſcend two Women ſitting at Play at Tables.

It ſignifies a joyful merry Perſon, as alſo loving too free.

The nineteenth Degree of ♋, aſcends a Man having a Spear in his right Hand and a Pipe in his left.

It ſignifies a Stage-player, or a Gameſter it repreſents.

The twentieth Degree of ♋, aſcends a Dog ſitting in a Chariot.

It ſignifies a ſlothful Perſon.

The twenty firſt Degree of ♋, aſcends a Chariot ſtanding empty.

It denotes a Perſon given over to Vanity.

The twenty ſecond Degree of ♋, aſcends a Man ſtanding idle.

It ſignifies a lazy ill-natur'd Fellow.

The twenty third Degree of ♋, aſcends a running Water.

An

An unſtable inconſtant Perſon is ſignified.

The twenty fourth Degree of ♋, aſcend two Horſes, one leaping upon the other's Back.

It repreſents a Man of aſpiring Thoughts, coveting Dignities and Authority over others.

The twenty fifth Degree of ♋, aſcends a Horſe running in a Field.

It ſignifies an unſtable Perſon.

The twenty ſixth Degree of ♋, aſcends a Water ſpringing out of Mountains.

It ſignifies a moveable unſtable Man, or never fix'd.

The twenty ſeventh Degree of ♋, aſcends a Horſe bridled.

It ſignifies a Man in Bondage and Servitude.

The twenty eighth Degree of ♋, aſcend two Men ſitting under a Tree, and ſeeing a Hawk in the Tree.

It denotes an idle Perſon.

The twenty ninth Degree of ♋, aſcends a Man hanging on the Gallows.

It plainly ſignifies a Thief.

The thirtieth Degree of ♋, aſcends a Ship ſailing on the Water.

It denotes a Sailer or Mariner.

Fifthly

Fifthly of Leo.

THE firſt Face of *Leo* is of ♄, and is a Face of Cruelty, Wickedneſs and Violence, of ſuſtaining great Labours, Boldneſs and Luſt.

The ſecond Face of *Leo* is of ♀, and is a Face of Love, Society, not parting from, not loſing of ones own, for avoiding Quarrels.

The third Face of *Leo* is of *Mars*, and is a Face of Wrangling, Quarrelling, Ignorance, Neceſſity, of Victory over the miſerable and vile, through their Ignorance of Occaſion of drawing Swords, and Wars.

The firſt Face of *Leo*, aſcends like a Man riding on a Lion, with a Feather in his Hat.

The ſecond Face of *Leo*, aſcends a Man holding a Hawk on his Fiſt.

The third Face of *Leo*, aſcends a Man holding a Sword drawn over his Head in one Hand, and a Buckler in the other.

The firſt Degree of *Leo*, aſcends a Man holding a Lyon's Head in his Hand.

It ſignifies a valiant and couragious Man.

The

The ſecond Degree of ♌, aſcends a Ship, one ſide thereof inclining towards the Waters.

It denotes the Perſon will be unfortunate in the Water.

The third Degree of ♌, a Man aſcends ſitting mourning upon a Footſtool.

It ſignifies a ſorrowful Perſon.

The fourth Degree of ♌, aſcends a Fiſh ſwimming in the Water.

A prudent and a crafty Perſon is hereby ſignified, affected of great Men.

The fifth Degree of ♌, aſcends a Serpent lying ramping upon the Ground.

It ſignifies an envious, malicious, treacherous Man.

The ſixth Degree of ♌, aſcends a Man holding a Sword drawn in his right Hand.

A litigious Perſon, deſirous to reſiſt others, is ſignified hereby.

The ſeventh Degree of ♌, aſcends a Man riding upon a Lyon.

A valiant Man, ſtrong and wiſe, is by this denoted.

The eighth Degree of ♌, aſcends a Fire flaming.

It ſignifies a Labourer with Fire.

The ninth Degree of ♌, aſcends a Man well cloathed and adorned.

It ſignifies a proud ambitious Man.

The

The tenth Degree of ♌, aſcends Death ſtanding with a Scythe in his Hands.

It plainly denotes a Villain and a Murderer.

The eleventh Degree of ♌, aſcends a Woman ſtanding and ſhewing her naked Belly.

It denotes an impudent immodeſt Perſon.

The twelfth Degree of ♌, aſcends a beautiful Woman well adorned.

It ſignifies a chaſt and modeſt Perſon.

The thirteenth Degree of ♌, aſcends a Bull feeding in Paſture.

It ſignifies a Man conſtant and ſtable in his Deeds.

The fourteenth Degree of ♌, aſcends a Man ſtanding idle.

It denotes a Loiterer.

The fifteenth Degree of ♌, aſcends a Dog or Lyon lying couched in the Graſs.

It ſignifies a valiant Man, without Fear.

The ſixteenth Degree of ♌, ariſeth a bridled Aſs.

It ſignifies a dull Perſon, alſo ignorant.

The ſeventeenth Degree of ♌, aſcends a Camel ſtanding.

The Perſon hereby ſignified, will be full of Spirit.

The

The eighteenth Degree of ♌, aſcends a Key of a Chamber.

It ſignifies a Man of great Imports or Truſt.

The nineteenth Degree of ♌, aſcends a Man leading a Horſe by the Bridle.

It ſignifies a Client, or one pertaining to a Nobleman.

The twentieth Degree of ♌, aſcends a Man holding a Roll of Paper in his Hands.

A Meſſenger or Carrier it ſignifies.

The twenty firſt Degree of ♌, aſcends a Man holding a Key in his Hand.

It ſignifies a Keeper of good Hoſpitality.

The twenty ſecond Degree of ♌, aſcends a Man lying as if he was dead.

It ſignifies a weak and feeble Perſon.

The twenty third Degree of ♌, aſcends a Man having two Heads.

It ſignifies a Man of ſeveral Minds and Opinions.

The twenty fourth Degree of ♌, aſcends a Man holding a Lock in his Hand.

It ſignifies a Man meditating Wiſdom.

The twenty fifth Degree of ♌, aſcends a Man ſwimming in the Water.

It denotes a Fiſherman, or one that is a Waterman.

The

The twenty ſixth Degree of ♌, aſcends a Man working with a Dung-fork.

It ſignifies a Labourer or working Man.

The twenty ſeventh Degree of ♌, aſcends a Man holding a Sickle in his right Hand.

A laborious Perſon it repreſents.

The twenty eighth Degree of ♌, aſcends three Men ſporting all together.

It repreſents an idle Fellow.

The twenty ninth Degree of ♌, aſcend a Man and Woman holding one another by the Hands.

An amiable Perſon is hereby ſignified.

The thirtieth Degree of ♌, aſcends a Servant riding on Horſe-back.

The Man by this Aſcenſion is ſignified that he will be a Servant unto others.

Sixthly of Virgo.

THE firſt Face of *Virgo* is of the ☉, and is a Face of Sowing, Ploughing, of Planting Herbs, Peopling, gathering together Riches and Food.

The ſecond Face of *Virgo* is of ♀, and is a Face of Gain, of getting Subſtance, covetouſly taking together, and being covetous, and ariſing with the Strength of Men.

The

The third Face of *Virgo* is of ☿, and is a Face of old Age, of Debility, Slothfulneſs, and of Loſs of the Members through Infirmities, of pulling up Trees, and depopulating of Places peopled.

In the firſt Face of *Virgo*, aſcends a Man laying Money into a Cheſt.

In the ſecond Face of *Virgo*, aſcend two Men, one having a Purſe in his Hand.

In the third Face of *Virgo*, aſcends a decrepid old Man leaning on a Staff.

The firſt Degree of ♍, aſcends a Woman adorned, expecting the Sight of a Man.

It ſignifies a Lover, either Man or Woman.

The ſecond Degree of ♍, aſcend two Women ſtanding idle.

It ſignifies a Vagabond and idle Perſon.

The third Degree of ♍, aſcends a Man holding a Book of Accompts in his Hand.

It denotes a Merchant or an Exciſeman.

The fourth Degree of ♍, aſcends a Man at Plough with Oxen.

It denotes a Labourer in the Field.

The fifth Degree of ♍, aſcends an Eagle reſting.

It denotes a Man living without any Labour or Work.

The ſixth Degree of ♍, aſcends a Woman well cloathed ſtanding idle.

A very idle Perſon it repreſents.

The ſeventh Degree of ♍, aſcends a a ſimple Woman and idle.

It denotes a ſluggiſh Perſon.

The eighth Degree of ♍, aſcends a Man ſitting under a Tree.

It denotes a Shepherd or Shepherdeſs.

The ninth Degree of ♍, aſcends a Woman well cloathed, with a red Face, ſtanding idle.

The Perſon hereby ſignified will be angry, luxurious.

The tenth Degree of ♍, aſcends a Man well cloathed, ſtanding idle, holding an Apple in his Hand.

It denotes a Vagabond or Wanderer about.

The eleventh Degree of ♍, aſcends a white Horſe bridled, running.

The Perſon hereby ſignified will be ſwift a-foot.

The twelfth Degree of ♍, aſcends a Man in red Clothes, with a black Face.

A wicked Perſon it repreſents.

The thirteenth Degree of ♍, aſcend two Women gathering Roſes.

It denotes a merry jocular Perſon.

The fourteenth Degree of ♐, aſcends an Ox ſtanding in Paſture.

It denotes a laborious Perſon, and a perfect Slave.

The fifteenth Degree of ♐, aſcend two merry Women ſtanding together.

It ſignifies a merry Perſon without Care.

The ſixteenth Degree of ♐, aſcend two Dogs running together.

It denotes a Huntſman, or one belonging to the Game.

The ſeventeenth Degree of ♐, aſcends a fair Caſtle compaſſed about with Walls.

It denotes a Perſon living in Safety.

The eighteenth Degree of ♐, aſcends a Tree full of Leaves ſtanding in Graſs.

It denotes the Perſon to be a Labourer in Woods.

The nineteenth Degree of ♐, aſcends a Man ſitting as a Servant upon a Horſe.

The Perſon will be a Retainer to another.

The twentieth Degree of ♐, aſcends a Bird following a Mole or a Mouſe.

It ſignifies a Perſon contrary to others.

The twenty firſt Degree of ♐, aſcends a Man ſtanding and holding Gold in his right, and Silver in his left Hand.

It denotes a very rich Perſon.

The

The twenty ſecond Degree of ♍, aſcends a naked Woman carrying a Goat and a Lamb on her Shoulders.

It denotes an immodeſt Perſon, impudent and whoriſh.

The twenty third Degree of ♍, a Man aſcends rowing a Boat in the Water with an Oar.

It denotes a Mariner, or Seaman.

The twenty fourth Degree of ♍, aſcends a Bird bound by the Neck to a Poſt.

It ſignifies a Man who will be reſtrained and held to hard Labour.

The twenty fifth Degree of ♍, aſcends a Man caſting a Stone into a Ditch.

It ſignifies a litigious Perſon.

The twenty ſixth Degree of ♍, aſcend two Men diſcourſing together.

The Perſon hereby denoted will be well educated.

The twenty ſeventh Degree of ♍, aſcend two Women ſtanding idle.

An idle Perſon is denoted by this Degree.

The twenty eighth Degree of ♍, aſcend Birds, ſome flying in the Air and ſome upon the Ground.

It ſignifies the Man ſhall have much Rents.

The

The twenty ninth Degree of ♍, aſcends Dew or Rain falling on the Ground.

The Perſon will be religious, and a good Churchman.

The thirtieth Degree of ♍, aſcends a dumb Man ſtanding ſtill.

It denotes a Fool and an Idiot, ſometimes a cunning Knave.

Seventhly of Libra.

THE firſt Face of *Libra* is of the ☽, and is a Face of Juſtice, Right and Truth, of ſuccouring the weak againſt the ſtrong and the wicked, and of helping the poor and miſerable.

The ſecond Face of *Libra* is of ♄, and is a Face of Gluttony, of Sodomy, of Singing and Mirth, and following evil Pleaſures.

The third Face of *Libra* is of ♃, and is a Face of Quietneſs, Plenty, and of good Life, quiet and ſecure.

The firſt Face of *Libra*, aſcends a Student having a Book open before him.

The ſecond Face of *Libra*, aſcends an old Man in a Gown, ſitting in a Chair very grave.

The third Face of *Libra*, aſcends a young Man having a Cup in his Hand.

The

The firſt Degree of ♎, aſcends a Man holding in each Hand a Spear.

The Man that has this Aſcendant will be a Warriour.

The ſecond Degree of ♎, aſcends a Clergyman with a Pot of Incenſe.

It ſignifies a religious and faithful Perſon.

The third Degree of ♎, aſcends a decrepid Man, crooked in his Hands, and Feet, and Legs.

It denotes a miſerable laborious Perſon.

The fourth Degree of ♎, aſcends a Man at Plough with Horſes.

It denotes a Labourer in the Fields, in part a Slave.

The fifth Degree of ♎, aſcends a black Bird with a red Bill.

It denotes a fat groſs Man.

The ſixth Degree of ♎, aſcends a Man drawing a Plough himſelf.

It ſignifies a Man taking a great deal of Pains without any Senſe or Reaſon.

The ſeventh Degree of ♎, aſcends a Man holding a Gold Ring in his right Hand.

The Perſon is ſignified to be a Lover, or courteous.

The eighth Degree of ♎, aſcends a Woman weeping over one that is ſick.

It repreſents a ſorrowful Man.

The ninth Degree of ♎, aſcends a Man holding a Sword over his Head in his right Hand.

It ſignifies a litigious Perſon.

The tenth Degree of ♎, aſcends a black Bird holding his Beak to the Ground.

The Perſon is ſignified to be altogether a Sloven.

The eleventh Degree of ♎, aſcends a Man with black Hands and Face, but white Feet.

It denotes an idle, dull, and unſtable wavering minded Perſon.

The twelfth Degree of ♎, aſcends a Woman ſtanding and looking about her.

The Perſon having this Aſcendant will be a ſlothful vagabond Perſon.

The thirteenth Degree of ♎, aſcend a Man and a Woman going two ſeveral Ways.

The Perſon having this Degree ariſing, will be contentious, and live divided from others.

The fourteenth Degree of ♎, aſcends a great Looking-glaſs fixed upon a Wall.

It denotes a proud Perſon.

The fifteenth Degree of ♎, aſcend two Hearts hanging together.

It ſignifies a Worldling.

The

The ſixteenth Degree of ♎, aſcends a Camel running.

It denotes the Perſon to be ſwift and valiant.

The ſeventeenth Degree of ♎, aſcends a Bird ſweetly ſinging.

It denotes a Perſon full of Mirth.

The eighteenth Degree of ♎, aſcends the Similitude of a Village neatly built.

It ſignifies a Man having Dominion in the Country.

The nineteenth Degree of ♎, aſcends a fair Caſtle on a Mountain.

It denotes a very noble Man.

The twentieth Degree of ♎, aſcends a fair Altar beautifully adorned.

It ſignifies a religious and honeſt Perſon.

The twenty firſt Degree of ♎, aſcends a Man riding on an Aſs or Horſe.

The Man will be a Horſeman, or Groom, and Servant.

The twenty ſecond Degree of ♎, aſcend two Horſes ſadled.

It denotes a Man coveting much, and enjoying little.

The twenty third Degree of ♎, aſcends a Phyſician viewing an Urinal through a Glaſs.

It denotes the Man to be a Phyſician, who has this Degree.

The twenty fourth Degree of ♎, aſcends a Man in the upper Part, and a Horſe in the lower Parts, beating a Dragon with a Staff.

It denotes a ſtrong Perſon.

The twenty fifth Degree of ♎, aſcends a Peacock ſtanding in the Graſs.

It denotes a very proud Perſon.

The twenty ſixth Degree of ♎, aſcends a Man beating a Lyon with a Staff.

It denotes the Perſon to be a Conqueror in War.

The twenty ſeventh Degree of ♎, aſcends a ſhady Tree ſtanding in a Garden.

It denotes the Man to be a Gardiner.

The twenty eighth Degree of ♎, aſcends a Man labouring with a Spade.

A laborious Perſon it repreſents.

The twenty ninth Degree of ♎, aſcends a Woman ſtanding idle.

It ſignifies an idle Perſon, as alſo ſlothful.

The thirtieth Degree of ♎, aſcends a Hare running out of a Wood.

The Man hereby ſignified will be inconſtant and unſtable.

Eighthly

Eighthly of Scorpio.

THE firſt Face of *Scorpio* is of ♂, and is a Face of Strife, Sadneſs, Deceit, Detraction, Perdition and Treachery.

The ſecond Face of *Scorpio* is of the ☉, and is a Face of Affronts, Detections, ſtirring up Miſchiefs and Quarrels between Men, and continuing that Striſe which it ſtirreth up.

The third Face of *Scorpio* is of ♀, and is a Face of War, Drunkenneſs, and Violence, Fornication, Wrath and Pride.

In the firſt Face of *Scorpio*, appear two Men a fighting, and tearing one another by the Hair.

In the ſecond Face of *Scorpio*, aſcends a Man ſitting on a Stool, and two Dogs a fighting by him.

In the third Face of *Scorpio*, aſcend two Women pulling one another by the Hair of the Head, one having a Staff in her Hand, ſtriking the other on the Head, (and therefore they muſt needs be very wicked.)

The firſt Degree of ♏, aſcends a Man holding a Spear in his Hand.

It denotes a Thief and a wicked Fellow.

The ſecond Degre of ♏, aſcends a Man riding upon an Elephant.

It denotes a ſtrong, valiant and ſtable Perſon.

The third Degree of ♏, aſcends a Man ſtanding idle.

It declares the Perſon to be wicked and idle, *&c.*

The fourth Degree of ♏, aſcends a Man playing on a Harp.

It denotes a jocund or merry Perſon.

The fifth Degree of ♏, aſcends a Man wanting the lower Part of his Body.

The Perſon will be imperfect in his Deeds.

The ſixth Degree of ♏, aſcends an Aſs or Horſe bridled and ſadled, ready for to ride.

It ſignifies a Man producing few Things to good Effect.

The ſeventh Degree of ♏, aſcends a Man ſitting, and having a Purſe of Money in his right Hand, and in his left a golden Cup.

It denotes a rich Merchant or Dealer.

The eighth Degree of ♏, aſcends a great Cock ſtanding.

It denotes the Man to be a Scrivener or Student.

The

The ninth Degree of ♏, aſcends a Man ſitting in a Tub.

It denotes one of little Wit.

The tenth Degree of ♏, aſcends a Head with a Face much wrinkled.

It ſignifies a Perſon of ſtrange Opinions.

The eleventh Degree of ♏, aſcends a Man holding a Scorpion by the Neck.

It ſignifies an envious deceitful Perſon.

The twelfth Degree of ♏, aſcends a great Serpent with three Flies biting of her.

It ſignifies a wiſe Man, but wicked.

The thirteenth Degree of ♏, aſcends a fair and ſtrong Tower.

The Perſon will be a ſtrong Labourer.

The fourteenth Degree of ♏, aſcends a Well without Water.

It ſignifies a Man void of Senſe, and without Wit.

The fifteenth Degree of ♏, aſcends a fair Woman ſtanding idle.

It denotes an idle and ſilly ſort of Perſon.

The ſixteenth Degree of ♏, aſcends a Woman giving Alms to a poor Man.

It ſignifies a merciful Perſon.

The ſeventeenth Degree of ♏, aſcends a Wolf running in a Field.

It ſignifies a Thief and a Murderer.

The eighteenth Degree of ♏, aſcends a Houſe, and a Woman hiding herſelf behind the Door.

It denotes a ſluggiſh, idle, careleſs Perſon.

The nineteenth Degree of ♏, aſcends a Dog with a great Mouth and Ears.

It repreſents a noble and rich Perſon.

The twentieth Degree of ♏, aſcends a Man ſitting on a Camel.

It ſignifies a valiant couragious Man.

The twenty firſt Degree of ♏, aſcends a Horſe ſtanding freely in a Field.

It ſignifies the Perſon ſhall not be ſubject to the Yoke of others.

The twenty ſecond Degree of ♏, aſcends a great Flood of Water.

An unſtable Perſon is hereby denoted.

The twenty third Degree of ♏, aſcend many Rivers flowing out of a Fountain.

It ſignifies an unſtable, inconſtant Perſon.

The twenty fourth Degree of ♏, aſcends a Woman holding a Diſtaff in her right Hand.

It denotes a laborious Perſon.

The twenty fifth Degree of ♏, aſcends a Wolf carrying a Fowl in his Mouth.

It ſignifies a Thief and a Robber.

The

The twenty ſixth Degree of ♏, aſcends a Man carrying Garments ſpoiled on his Shoulders.

It denotes a Deſtroyer of Goods, *&c.*

The twenty ſeventh Degree of ♏, aſcend two Men ſpeaking together.

It ſignifies a jocund ſociable Perſon.

The twenty eighth Degree of ♏, aſcends a Houſe or a great Church.

It denotes a Man much given to Prayers.

The twenty ninth Degree of ♏, aſcends a Maſter ſitting with a Book open.

It denotes a ſtudious and learned Man.

The thirtieth Degree of ♏, aſcends a Serpent with a great Head.

It denotes a prudent and wiſe Perſon.

Ninthly of Sagitary.

THE firſt Face of *Sagitary* is of ☿, and is a Face of Boldneſs, Freedom and Warfare.

The ſecond Face of *Sagitary* is of the ☽, and is a Face of Fear, of Lamentation, Grief, and of a fearful Spirit over his own Body.

The third Face of *Sagitary* is of ♄, and is a Face of Wilfulneſs and not being perſwaded from it, of contrarying,

yielding, Agility in Evil, Strife and horrible Things.

The firſt Face of *Sagitary*, aſcends a Man armed with a Poll-ax in his Hand.

The ſecond Face of *Sagitary*, aſcends a Man ſitting mourning on a Stool.

The third Face of *Sagitary*, aſcends a Man with a Feather in his Hat, holding a Staff on the top of his Fingers.

The firſt Degree of ♐, aſcend three Men ſtanding without Heads.

The Perſon hereby ſignified will be religious and juſt.

The ſecond Degree of ♐, aſcends a Man ſhooting an Arrow out of a Croſs-bow.

It ſignifies a Perſon always litigious.

The third Degree of ♐, aſcends a Man ſitting on a Ram cloathed with a Flame of Fire.

It ſignifies a litigious and troubleſome Perſon.

The fourth Degree of *Sagitary*, aſcends a Man carrying a Spear on his Shoulder.

It ſignifies a Deſtroyer, a waſteful Perſon.

The fifth Degree of ♐, aſcends an Ox with three Horns.

It denotes a Man of good Underſtanding.

The

The ſixth Degree of ♐, aſcends a fair young Boy crowned with Laurel, and a Shepherd's Crook in his right Hand.

The Perſon hereby denoted will be a a Ranger or a Shepherd.

The ſeventh Degree of ♐, aſcends a Woman ſtanding idle.

The Perſon hereby ſignified will be an idle Perſon.

The eighth Degree of ♐, aſcend two Men playing at Dice upon a Table.

It denotes a Player or Gameſter.

The ninth Degree of ♐, aſcends a great Fire of Wood burning.

It ſignifies the Perſon to be a Labourer in fiery Buſineſs.

The tenth Degree of ♐, aſcends a Portion of Gold and Silver in the Earth.

It ſignifies a rich and careful Perſon.

The eleventh Degree of ♐, aſcends an Ape ſitting upon a Wolf.

It ſignifies a Ruler over another Man.

The twelfth Degree of ♐, aſcends a Man riding upon a Goat.

It denotes a Contrarier of other People.

The thirteenth Degree of ♐, aſcends a Man having his Hands bound behind him.

It ſignifies a conquered vanquiſh'd Man.

The fourteenth Degree of ♐, aſcends a Maſter holding a Book open.

The Perſon hereby ſignified will be learned.

The fifteenth Degree of ♐, aſcends a Man walking by a Horſe ſadled.

It denotes a fearful and cowardly Perſon.

The ſixteenth Degree of ♐, aſcend Chariot-Wheels without the Body.

It ſignifies a Perſon void of Reaſon.

The ſeventeenth Degree of ♐, aſcends a decrepid Perſon leaning on a Staff.

It denotes a Man much given to Prayer and Meditation.

The eighteenth Degree of ♐, aſcends a Man holding a Bird by the Tail, and in the other Hand a burning Torch.

The Perſon ſignified hereby will be a Fowler, or a Searcher of Secrets.

The nineteenth Degree of ♐, aſcends a Houſe compaſſed about with burning Faggots.

The Man hereby ſignified will be a Labourer, and compaſſed about with Dreads and Fears.

The twentieth Degree of ♐, aſcend three Men walking, leading one another by the Arms.

It denotes one merry and ſociable.

The

The twenty firſt Degree of ♐, aſcends a Man ſtanding in the Habit of a Doctor.

It denotes a wiſe Man.

The twenty ſecond Degree of ♐, aſcend two Men piercing one another with their Swords.

It ſignifies a Thief and Man-ſlayer.

The twenty third Degree of ♐, aſcends a Woman cutting another in the Breaſt with a Knife.

It denotes one bloody-minded and a Murderer.

The twenty fourth Degree of ♐, aſcends a Man running himſelf through with a Sword.

It denotes one that is his own Enemy only.

The twenty fifth Degree of ♐, aſcends a Man vomiting upon the Ground.

It ſignifies a Drunkard, yet a laborious Perſon.

The twenty ſixth Degree of ♐, aſcends a Man playing with a little Staff.

The Man will be a Stage-player, and a merry one.

The twenty ſeventh Degree of ♑, aſcends a Man hanging with his Hands on a Beam.

It denotes a merry Fellow.

The

The twenty eighth Degree of ♐, aſcends a Man riding on a Camel.

It ſignifies a valiant and bold Perſon.

The twenty ninth Degree of ♐, aſcends a Man tumbling himſelf out of one Bed to another.

A childiſh and fooliſh Perſon it ſignifies.

The thirtieth Degree of ♐, aſcends a Man holding Horſe-ſhoes in his Hand.

It ſignifies a Blackſmith.

Tenthly of Capricorn.

THE firſt Face of *Capricorn* is of ☿, and is a Face of Wandering, of Travail, of Joy, of Gain and Loſs, with Weakneſs and Vileneſs.

The ſecond Face of *Capricorn* is of ♂, and is a Face of ſeeking ſuch Things as cannot be known, and ſeeking after ſuch Things as cannot be attained to.

The third Face of *Capricorn* is of the ☉, and is a Face of Covetouſneſs, of governing one's Subſtance, of not ſufficing himſelf, and of ſuſpecting.

The firſt Face of *Capricorn*, aſcends a Man travelling a-foot.

The ſecond Face of *Capricorn*, aſcends a Man reaching a Bird in the Air.

The

The third Face of *Capricorn*, aſcends a Man ſitting at a Table telling his Money.

The firſt Degree of ♑, aſcend two Men in like Form.

It denotes a jocund amiable Perſon.

The ſecond Degree of ♑, aſcends a Man carrying a Reed on his Shoulder.

It denotes a Perſon to be meek, and mild, and juſt.

The third Degree of ♑, aſcends a great Serpent.

It denotes a wiſe and ſubtle Perſon.

The fourth Degree of ♑, aſcend two Rakes in a Field.

It denotes a Clown, wildiſh Sort of Perſon.

The fifth Degree of ♑, aſcend two great Gates open.

It denotes a Perſon given to Charity and good Deeds.

The ſixth Degree of ♑, aſcends a Man carrying two Dogs on his Shoulders.

It ſignifies a litigious, troubleſome Perſon.

The ſeventh Degree of ♑, aſcends a Man ſtanding between two Women.

The Perſon denoted by this Degree will be very merry.

The

The eighth Degree of ♌, aſcends a Hand holding a Bird.

It ſignifies a Fowler or a Hunter.

The ninth Degree of ♌, aſcends a Man falling on the Ground.

It denotes a feeble and weak Perſon.

The tenth Degree of ♌, aſcends a Man with a Lapwing on each Hand.

The ſame denotes a Hunter or a Fowler.

The eleventh Degree of ♌, aſcends a King crowned, receiving Letters from a Meſſenger.

The Perſon hereby denoted will be an Ambaſſador or a Prince.

The twelfth Degree of ♌, aſcends a Man running faſt.

It denotes a ſwift Perſon or Meſſenger.

The thirteenth Degree of ♌, aſcends a Man carrying a Goat-skin on his Shoulders.

It denotes a Hangman or a barbarous Perſon.

The fourteenth Degree of ♌, aſcends a Hand holding a Spear.

It imports a litigious, troubleſome Perſon.

The fifteenth Degree of ♌, aſcends a Man bending his Knees.

It

It denotes a very noble Man that hath this Degree.

The ſixteenth Degree of ♍, aſcends a Man riding an unbridled Horſe.

It denotes a Man without Power.

The ſeventeenth Degree of ♍, aſcends a Man with a Dog's Head.

It denotes a Man full of Strife.

The eighteenth Degree of ♍, aſcends a Man divided in one half.

It denotes a fooliſh, childiſh Perſon.

The nineteenth Degree of ♍, aſcends a Man having four Legs ſtanding idle.

It ſignifies a Man playing or reſting when he ſhould be at Work.

The twentieth Degree of ♍, aſcends an Ape looking on himſelf in a Glaſs.

It denotes a moſt proud ambitious Perſon.

The twenty firſt Degree of ♍, aſcends a Man with a Book open in his Hand.

It ſignifies a high learned Man.

The twenty ſecond Degree of ♍, aſcends a Man digging the Ground with a Spade.

It denotes a Labourer or hard working Man.

The twenty third Degree of ♍, aſcends a Man leading a Woman by the Hand.

It ſignifies a Lover, or a Courtier of Women.

The twenty fourth Degree of ♌, aſcends a Cooper working on a Cask.

It denotes an Artificer, or an ingenious Perſon.

The twenty fifth Degree of ♌, aſcends a Man with a Hawk in his Hand.

It denotes a Nobleman, but very covetous.

The twenty ſixth Degree of ♌, aſcends a fair Grove of Trees moſt fine and green.

It denotes a Perſon to be delighted in Woods.

The twenty ſeventh Degree of ♌, aſcends a Man lying on the Graſs.

It ſignifies a weak and feeble Perſon.

The twenty eighth Degree of ♌, aſcends a Man carrying Earth on his Head.

It denotes a rich Man, but crafty and covetous.

The twenty ninth Degree of ♌, aſcends a fair Woman ſitting on a Stool.

It denotes a Perſon full of Jollity and Mirth.

The thirtieth Degree of ♌, aſcends the Tail of a Fiſh.

It denotes a Man imperfect in his Deeds, and falſe to his Promiſes.

Eleventhly

Eleventhly of Aquarius.

THE first Face of *Aquarius* is of ♀, and is a Face of an anxious Spirit, grieving after Gain, and never resting, of Labour, Loss, Poverty and Vileness.

The second Face of *Aquarius* is of ☿, and is a Face of Beauty, Understanding, Humanity, Modesty, good Manners, Compliments and Freedom.

The third Face of *Aquarius* is of the ☽, and is a Face of Detection and Affronts.

In the first Face of *Aquarius*, ascends a Woman sitting spinning on a Rock.

In the second Face of *Aquarius*, ascends a comely Person well cloathed, sitting on a Stool.

In the third Face of *Aquarius*, ascends a Man having an envious Look, holding his Hand on his Sides.

The first Degree of ♒, ascends a Man holding in each Hand a Bird.

It denotes a Fowler, or a busy Fellow.

The second Degree of ♒, ascends a Man holding both his Hands upon his Head.

It signifies a sorrowful Person.

The

The third Degree of ♒, aſcends a Man holding one Hand upon his Head.

It denotes a Man full of Grief.

The fourth Degree of ♒, aſcends a Man riding on his Treaſure.

It denotes a Merchant or a Dealer, (may be in the South-Sea.)

The fifth Degree of ♒, aſcends a Woman going before, and a Man following her.

It denotes a ſolicitous Perſon, or a Whore-maſter.

The ſixth Degree of ♒, aſcends a Man playing with a Staff.

It denotes a merry Perſon.

The ſeventh Degree of ♒, aſcends a Sword drawn, lying on the Ground.

It denotes a Soldier or warlike Perſon.

The eighth Degree of ♒, aſcends a Man holding a Chain in his Hand.

It ſignifies a Man not enjoying himſelf.

The ninth Degree of ♒, aſcends one Man lifting up another from the Ground.

It denotes an idle and lazy Perſon.

The tenth Degree of ♒, aſcends a Man ſtanding without a Head.

It repreſents a Man without any Power.

The eleventh Degree of ♒, aſcends an armed Man without a Head.

It denotes a Nobleman without Power.

The

The twelfth Degree of ♒, aſcends an armed Man ſmiting down a King.

The Man hereby ſignified, will be a Ruler over a King; (that is not right for a Subject to do ſo.)

The thirteenth Degree of ♒, aſcends a Troop of Horſe-men armed.

It denotes a litigious Perſon, and a Robber.

The fourteenth Degree of ♒, aſcends a Man holding a Boot in his Hand.

It repreſents a ſorrowful Perſon, (more like a Horſeman.)

The fifteenth Degree of ♒, aſcend two Men riding on an Unicorn.

It denotes a moſt fierce and bold Perſon.

The ſixteenth Degree of ♒, aſcends a Man holding Fire in his Hand.

The Perſon hereby ſignified will be a Labourer with Fire.

The ſeventeenth Degree of ♒, aſcends a Woman lying ſick a bed.

An infirm and idle Perſon it repreſents.

The eighteenth Degree of ♒, aſcends a great Owl ſtanding ſtill.

It denotes an envious and jealous Perſon.

The nineteenth Degree of ♒, aſcends a Man holding another's Head in his Hand.

It denotes a Perſon having Power and Authority.

The

The twentieth Degree of ♒, aſcends a lame Woman leaning on a Staff.

It ſignifies a weak and feeble Perſon.

The twenty firſt Degree of ♒, aſcends a Man cloathed, lying on his Back on the Ground.

It denotes a very feeble and wearied Perſon.

The twenty ſecond Degree of ♒, aſcends a Man cutting off another's Hands and Feet with a Hatchet.

It denotes a wicked and malicious Perſon.

The twenty third Degree of ♒, aſcend two Dogs running together.

It ſignifies a Man given to Sport or Gaming.

The twenty fourth Degree of ♒, aſcends a Man weeping, holding his Hand on his Head.

It denotes a Perſon always ſorrowful.

The twenty fifth Degree of ♒, aſcends one carrying a great Spear.

It denotes the Perſon to be a Thief or wicked Perſon.

The twenty ſixth Degree of ♒, aſcends Water flowing out of a great Mountain.

It ſignifies an unſtable, unſettled Perſon.

The

The twenty ſeventh Degree of ♒, aſcends a Houſe compaſſed about with a ſtrong Wall.

It denotes the Perſon to be ſafe in his Deeds.

The twenty eighth Degree of ♒, aſcends a Man drinking out of a Veſſel.

It declares a joyful and merry Perſon, (more like a Drunkard.)

The twenty ninth Degree of ♒, aſcends a Man ſitting on Horſeback, holding a Sword drawn in his Hand.

It ſignifies a Warriour and a Fornicator.

The thirtieth Degree of ♒, aſcends a King crowned, ſitting on a Throne.

It denotes a Man living at Peace and Concord amongſt his Neighbours.

Twelfthly of Piſces.

THE firſt Face of *Piſces* is of ♆, and is a Face of many Thoughts, of Journeys, and removing from Place to Place, of ſeeking after Subſtance and Food.

The ſecond Face of *Piſces* is of ♃, and is a Face of praiſing one's ſelf, of a high Mind, of ſeeking after and intermeddling with great and high Things.

The

The third Face of *Piſces* is of ♂, and is a Face of Fornication and Embraces, of great Delight with Women, and loving Peace and Quietneſs.

The firſt Face of *Piſces*, aſcends a Man travelling, carrying a Burden on his Back.

The ſecond Face of *Piſces*, aſcends an antient Man pointing with his Hand to the Sky.

The third Face of *Piſces*, aſcends a young Man embracing a beautiful Woman.

The firſt Degree of ♓, aſcend two Men with one Head joyned together.

It ſignifies a troubleſome and inconſtant Perſon.

The ſecond Degree of ♓, aſcends a Man ſitting on the Earth.

It denotes a Clown.

The third Degree of ♓, aſcends a Man eating a Roll of Bread.

The Perſon ſignified will be a Baker.

The fourth Degree of ♓, aſcends an Unicorn lying on his Back.

It denotes a Perſon without any Power.

The fifth Degree of ♓, aſcend two Maids ſtanding together.

It ſignifies a merry Perſon.

The ſixth Degree of ♓, aſcends a great Bird feeding on the Ground.

It

It denotes a rash covetous Person.

The seventh Degree of ♐, ascends a Man holding in each Hand a Bell.

It denotes a Sexton, or a Keeper of a Church.

The eighth Degree of ♐, ascends a Man sitting in a Tub with a Brush in his Hand.

It denotes a Maker of Baths, or a Scowerer.

The ninth Degree of ♐, ascends a Pilgrim walking.

It denotes a religious Person.

The tenth Degree of ♐, ascends a Man beating in a Mortar.

It denotes a laborious Person, and for little Profit.

The eleventh Degree of ♐, ascends a Man walking with a Staff under his Arm.

It denotes a Vagabond and an idle Person.

The twelfth Degree of ♐, ascends a young Man looking behind him, with a fierce Countenance.

It denotes a timorous and a malicious Person.

The thirteenth Degree of ♐, ascend a Man and a Woman riding on Horseback.

It denotes and signifies a very idle Person.

The fourteenth Degree of ♑, aſcends a Man cutting of Wood.

The Perſon will be a Labourer in Wood.

The fifteenth Degree of ♑, aſcends a Man with a Knife drawn in his Hand.

It denotes a Man preparing himſelf to Strife.

The ſixteenth Degree of ♑, aſcends a Man holding a Cock in his Hand.

It ſignifies a Nobleman that hath this Degree.

The ſeventeenth Degree of ♑, aſcends a Man drowning himſelf in the Water, (I don't ſuppoſe to be in the Fire.)

It denotes a ſenſeleſs, fooliſh Perſon.

The eighteenth Degree of ♑, aſcend two Horſemen a fighting.

It ſignifies a troubleſome, litigious Perſon.

The nineteenth Degree of ♑, aſcends a Man piercing himſelf through with a Sword.

The Perſon hereby denoted, will be the Cauſe of his own Death.

The twentieth Degree of ♑, aſcends a Moon ſhining in the Night.

An unſtable, inconſtant Perſon is hereby ſignified.

The twenty firſt Degree of ♑, aſcend two Men ſtabbing one another.

It

It denotes a Murderer, or a Slayer.

The twenty ſecond Degree of ♑, aſcends a Woman ſwimming in a Boat.

It denotes an inconſtant Perſon.

The twenty third Degree of ♑, aſcends a Woman having her Garment rent.

It denotes an immodeſt Perſon and a Whoremonger.

The twenty fourth Degree of ♑, aſcend a Man and a Woman lying in a Bed together.

It denotes a laſcivious, unſatisfied Perſon.

The twenty fifth Degree of ♑, aſcends a Man caſting a Stone into a Ditch.

It denotes a troubleſome, knaviſh Perſon.

The twenty ſixth Degree of ♑, aſcends a Woman cutting off a Man's Head with an Ax when he lyes aſleep.

It ſignifies a Man-ſlayer, a wicked and undaunted Man.

The twenty ſeventh Degree of ♑, aſcends a Woman ſtanding naked piſſing.

An immodeſt Perſon is hereby ſignified.

The twenty eighth Degree of ♑, aſcends a Man walking by a Horſe, holding in one Hand a Bird, and in the other Hand a Serpent.

It denotes a Perſon of great Underſtanding, of both good and bad.

The twenty ninth Degree of ♓, aſcends a great Fiſh out of the Water.

It denotes a Perſon to be in the Power of others.

The thirtieth Degree of ♓, aſcends a Woman looking on herſelf in a Looking-glaſs.

It denotes a proud and unchaſt Perſon.

So this is the laſt of the Faces and Decanate of the twelve Signs, by which if you find the exact Degree ariſing in the Nativity, or Queſtion, you will diſcover much of the Inclination of the Native, or Querent, by comparing the Faces and Degree aſcending.

Some choice Aphoriſms, *relating to horary Queſtions, very uſeful in the judicial Part of Aſtrology, being collected from ſeveral Authors, and ſome Years of my own Experience.*

1. WHEN you hear News, or elſe in Queſtions about News, behold the Lord of the Aſcendant, the Aſcendant itſelf, the ☽, and Lord of the Hour.

2. I

2. If the ☋, ♄, or ♂, be in the Ascendant, or Lord of the Ascendant with them, it is not true.

3. If ♃, ♀, or the ☉, be there, not afflicted, it is true enough.

4. If no Planet be in the Ascendant, behold the fifth House; and if any Planet be there, judge by the former Rules.

5. If no Planet be there neither, view the Lord of the Hour, and see whether he be direct or retrograde, in what House he is, and to what Planet aspected, and judge from thence.

6. If the Ascendant be a moveable Sign, especially *Aries*, then be sure it is false, saith *Haly*.

7. If the Fortunes be in Angles, it is like enough to be true; if the Infortunes are there, it is false, unless it be bad News, for then it is too true.

8. For Example; If it belongs to War, Bloodshed, or Contention, and ♂ in an Angle, it is true.

9. But if ♃ be there, it is false, because ♃ loves Peace.

10. Likewise if ♄ be angular, and the Report be concerning Death, Imprisonment or Sickness, it is true, because they are of his Nature.

11. If in Questions of War, the Lord of the Ascendant and Lord of the seventh House be in □ or ☍, no Peace is to be hoped for or expected.

12. But if the Lord of the Ascendant and seventh House be in ✶ or △, a Peace may be concluded by Treaty, if they treat by such Men as are signified by that Planet, who is Lord of the Figure.

13. *Venus* in the first Degree of ♋, at the ☌ of the ☉ and ☽, or at any other great ☌, causeth great Rains.

14. If a Question be demanded when one shall get out of Prison or Captivity, behold the Ascendant his Lord, and the Moon.

15. The Lord of the Ascendant the ☽, in the fourth, sixth, eighth, or twelfth Houses, or in a fixed Sign combust of the ☉, denotes long Imprisonment.

16. Moveable Signs hasten Delivery; so doth the Lord of the third House, so qualified.

17. If ♄ or ♂ be Lords of the twelfth House, and afflict the Lord of the Ascendant from the eighth or the sixth House, he will die in Prison.

18. If the ☽ is angular, or in the twelfth House, or joyned to the Lord of the

the twelfth Houſe, he will continue long in Priſon.

19. But if the Significators ſeparate from ill Aſpects of bad Planets, and apply to the ☉, ♂, ♀, or ☊, with Reception, denotes ſpeedy Enlargement.

10. When a Perſon comes to demand a Queſtion, it is poſſible to know what his Thoughts are before he reveals them.

21. To this Purpoſe, mind where the Lord of the Aſcendant is, provided he is not combuſt, retrograde in his Detriment or Fall, for then you muſt take the ☽, and Lord of the Hour.

22. For if they (or which is ſtrongeſt of them) be in the firſt Houſe, the Querent comes about himſelf.

23. But if they are in the ſecond Houſe, 'tis about Money, Eſtate or Goods.

24. If in the firſt Part of the third Houſe, he comes about ſome ſhort Journey; if in the ſecond Part of that Houſe, about his Brethren or Kindred.

25. If in the firſt Part of the fourth Houſe, about his Father and Mother, or ſome antient Body: In the ſecond Part, about his Houſe, Farm, or Ship, eſpecially if it be a watry Sign: In the third Part, the End or Concluſion of ſome Buſineſs.

26. In the first Part of the fifth House 'tis of Children or Scholars: In the second Part, of Joy or Play: In the third Part, Cloaths, Ornaments: In the fourth Part, Reports, Letters, Books, or Messengers, or about Drinking or Merriment.

27. In the first Part of the sixth House, of Sickness: The second Part, of Servants: The third Part, of small Cattel.

28. In the first Part of the seventh House, 'tis of his Wife, or Sweethearts: The second Part, 'tis of Society: The third Part, 'tis of Theft, or Goods lost.

29. In the first Part of the eighth House, is of Death: In the second Part, of dividing Inheritance: In the third Part, is of Debts.

30. In the first Part of the ninth House, is of Religion, or Laws: In the second Part, of Journeys or Voyages: In the third Part, of Dreams.

31. In the first Part of the tenth House, of Kings: In the second Part, of Honours: In the third Part, of the Querent's Mother.

32. If in the first Part of the eleventh House, of Merchants, or Trading: In the second Part, of Riches: In the third Part, of Friends.

33. In

33. In the first Part of the twelfth House, of Enemies: In the second Part, of Captivity or Imprisonment: In the third Part, of great Cattel.

34. If the Lord of the Ascendant be weak or afflicted, then take the ☽; if the ☽ be weak or afflicted, or not in a Sign of her own Sex, then take the Lord of the Hour.

35. There be two Significators specially in Questions; first the Planet, which the Lord of the Ascendant is separated from; secondly, the Planet the ☽ is separated from.

36. The general Significator is the Planet which hath most Dignities in the Ascendant, or in the ☌ or ✶ of the ☉ and ☽, if it was near at Hand, or in the ☌ of ♄ and ♃, if that was newly past.

37. Figures of horary Questions are either true or false, according to the Intent of the Querent.

38. Love and Hate cause Error in Judgment; the one magnifies Trifles, and the other depresseth Matters of Moment.

39. These Aphorisms, if rightly understood and managed, discover the whole Mystery of resolving all Manner of Questions.—— Thus far concerning

horary Queſtions: And this I have found true, and proved ſo, by Multitudes of Experiments.

All young Students I pray to take Care, that with true Judgment you will attain the greateſt Secrets of your Querent's Thoughts, which oftentimes tend not to good, but to nought.

This Conſideration is to be obſerved, and neceſſary to be carefully underſtood.

IT is to beware of thoſe Caſes wherein the Aſtrologers are ſubject to err and miſtake; of which the Learned have named four, 1. When the Querent is ſo ſilly that he knows not how to ask, nor what he would have. 2. When the Time for which the Figure is erected, is miſtaken. 3. When the Artiſt knows not whether the Sun be gone off the Line of the Mid-heaven, or be ſtill upon it, or be behind or before it. 4. When the Fortunes and Infortunes ſhall be of equal Strength, at which Time thou therefore oughteſt not to receive any Queſtion. But in my Opinion there may well be added yet three Ways more, wherein the Aſtrologer will be apt to err; 1. When the Querent comes only to

to try him, or put a Trick upon him, as many do, saying, —— *Let us go to such an Astrologer, and ask him such a Thing, and see if he can tell us the Truth or not*; —— just as the *Jews* propounded Questions to our Lord *Jesus Christ*, not so much to be resolved, as to tempt and ensnare him. 2. Wherein the Artist will be liable to err in, is when the Querent does not ask out of a serious or settled Intention; as some do when they meet an Astrologer by chance, or go to him on other Business, on a sudden they think of something, and so ask as it were by the by; wherein 'tis a thousand to one but Mistakes happen: But thou may'st be ready to say, How shall I know whether the Querent come out of a solid Intention, or only to try me? To which I answer, that it seems a very abstruse and difficult Point perfectly to find out, but this I have often experienced and found true, *viz.* I observed the Hour of the Question, and if the Ascendant then happen'd very near the End of a Sign, and Beginning of another, so that it seemed as between both, I said they did not ask seriously, and that they came to try me; and I have had many that have thereupon confess'd what I said to be true; and began to think that I knew more

than before they believed, (for in such Cases I use to say, *Pray Friend do not trouble me, unless you ask seriously; for I suspect that you would put a Trick upon me, by not proposing this Question as you ought; however, if you will give me Trouble for your Pleasure, be pleased to give me likewise Satisfaction for my Pains;*) and immediately, if there were any Deceit intended, away they went. Another, *viz.* A third Way whereby an Astrologer may err, is when the Lord of the Ascendant and Lord of the Hour are not the same, nor of the same Triplicity; or be not of the same Complexion with the Ascendant; for then the Question is not radical, as I have frequently found by my own Experiences; and this I have recited, that you may know for what Persons you should undertake to give Judgment; for as one says, —— (*The Issue of a Thing is according to the Solicitude of the Querent, and as he comes in Necessity, as sad, thoughtful, and hoping that thou art able, and knowest how to satisfy him in the Truth of the Matter; and in such Case you may securely venture upon the Question.*)

Moreover, it hath been experienced, that some which have been married, have nevertheless been so confident as to ask such

ſuch a Queſtion, as what Manner of Perſon they ſhall marry, or when: For the avoiding of the Reſolution of ſuch Queſtions, conſider if there be no Application between the ☉ and ♀, the Lord of the Aſcendant, and Lord of the ſeventh Houſe, or the ☽, and Lord of the ſeventh Houſe; but if ſome one Planet be in the Aſcendant, and the Lord of the Aſcendant in a fruitful Sign; I ſay, then the ſaid Party is married.

If a pretended Maid ask the Queſtion, if the Lord of the Aſcendant be in a fruitful Sign, in ſome Aſpect of ♂, and in Terms of ♂, ſhe is either faulty or married; if the Lord of the Aſcendant be lately in ☌ of ♂, I ſay they are faulty or married, except they be applying, and ♂ Lord of the ſeventh Houſe; and ♂ in the Aſcendant, not dignified there, denotes the ſame; the Significators in fruitful Signs or common Signs give Suſpicion.

One hundred forty two Aphoriſms, the which will prove very neceſſary to the young Artiſt.

1. WE will begin this according to Cuſtom uſed in the Judgment of the Stars.

2. Thou may'ſt know that when a Planet is retrograde, he is as a Man infirm, ſtupified and ſolicitous.

3. If a Planet be cadent, he is as a Man dead, and hath no Motion.

4. If a Planet be combuſt, he is as a Man in Priſon, without Hope of Liberty.

5. If ſtationary to Retrogradation, he is as a Man receding from Health; yet there is Hope of Recovery.

6. If ſtationary, he is as a ſick Man amending.

7. If beſieged, he is as a Man fearful between two Enemies, (and not without Cauſe) when beſieged by Infortunes.

8. A Planet between ♃ and ♀, is as a Man in pleaſant Company, free from Trouble and Want.

9. If aſpected of the Infortunes from the fourth Houſe, he is as a Man on whom Death is coming.

10. A Planet in Aſpect of his Enemy, is as a Man fearing to be betrayed.

11. A

11. A Planet in Conjunction of an Infortune, is as one fighting with his Enemy.

12. A Planet in ☌ with a Fortune, is as one in his Friends Embraces.

13. A Planet in another's Houſe who rules the ſame Trigon, is as a Man in the Houſe or Caſtle of his Friend.

14. If cadent from his Houſe or Exaltation retrograde, he is as one abſent from his Abode.

15. A Planet in his Houſe or Exaltation, is as one in his Caſtle or ſtrong Hold.

16. If in his Houſe or Exaltation retrograde, he is as a ſick Man at Home.

17. If combuſt in his own Houſe, he is as a Man confined thereto by his King or Superiors.

18. If in his own Dginity and Cadent, he is as a Man vexed and fearful.

19. Fortunate Planets retrograde, are unfortunate if cadent from Angles, or their Houſes, *&c.* as one hoping for Good, but miſſes it.

20. A Fortune retrograde with an Infortune ſtrengthens the Infortune's Nature, but abates the Worth of his own.

21. An Infortune in his own Houſe direct, and there joyned to a Fortune, his Malignancy ſhall turn to Good.

22. A

22. A Planet in the laſt Degree of a Sign, is as a Man falling from his former Eſtate.

23. A Planet in the firſt Degree of a Sign, is ever found to be of very weak Signification.

24. From the firſt Degree to the fifteenth, a Planet is riſing; but from the fifteenth to the twenty fifth, he is compleat in Strength.

25. A Planet in the laſt five Degrees of a Sign, is as a Man leaving his Houſe.

26. An earthy Planet in the Aſcendant ſtrong, he argues Good in any Thing, (that is) a Planet ruling the earthy Trigon.

27. A Planet not in his own Houſe, is as a Man knocking at another Man's Door; and his Signification is to be ſlighted, as having no Power in that Place.

28. When Planets are with the Sun, their Powers and Significations are made leſs.

29. When Planets are in the laſt Degree of a Sign retrograde, their Judgments are tranſmitted, their Light leſſened, and their Strength and Glory abated.

30. A Planet ſeven Degrees diſtant from the ☉, and in his own Houſe retrograde,

trograde, is as a Man in his Caſtle, in the Power of his Enemies, ſtriving to abandon Slavery.

31. A Planet in the Houſe of his Enemy, is as a Man in ſuch a Condition; a Priſoner in earneſt.

32. A Planet in his own Houſe free from Affliction, declares the Perfection of the Queſtion or Thing interrogated.

33. The Moon ſeparating from a Planet, ever declares what is paſt, be it good or bad.

34. But the Moon applying to a Planet, always pronounceth what is to come, after the ſame Manner.

35. When the Moon in any Queſtion ſeparates from ♄, ſhe declares Sorrow, Diſcord, Trouble.

36. When ſhe is found to ſeparate from ♃, ſhe intimates good Fortune, Mirth and Pleaſure.

37. When ſhe ſhall ſeparate from ♂, it ſignifies Contention, Strife, Bloodſhed, Bonds, falſe Witneſs, &c.

38. When the Moon ſeparates from the ☉, ſhe ſignifies Cares, Fears, Sickneſs and Impriſonments.

39. If ſhe ſeparates from ♀, then Luſt, Sport, Laughter, Dancing, Singing, &c. is denoted.

40. When

40. When she separates from ☿, her Significations are to be interpreted according to his Position, for ☿ is convertible.

41. The Moon applying to a Planet, shews Things to come, according to the Nature of her Application with them; as if with a Planet that is a Fortune, then it signifies Good; to an Infortune, then the contrary.

42. The Moon fortunate in the Morning, the Querent's Business prospers the better all Day after; one born when she is so, will be fortunate.

43. The Moon unfortunate in the Morning, shews Corruption of the Question, &c. and he that is born, dieth quickly, or else is very sickly.

44. The Moon in ☌ with ♄, is found to be an evil Day for every Work.

45. The Moon in ☌ with ♃, is found to be a good Day in all human Affairs.

46. The Moon in ☌ with ♂, is observed to be unfortunate for every Purpose.

47. The Moon in ☌ with the ☉, is only fit for private Business. He that then shall fall sick, dies.

48. The Moon in ☌ with ♀, shews a good Day, chiefly in Love Matters.

49. When

49. When the Moon is in ☌ with ♀, 'tis good, but principally in Contracts and Writings.

50. The Moon in ☌ to ♄, denotes an ill Day in all Kind of Things, or Buſineſs.

51. The Moon in ☌ to ♃, denotes a good Day in all Kind of Things; —— but I doubt it.——

52. The Moon in ☌ to ♂, you are adviſed to begin nothing of Weight that Day.

53. The Moon in ☌ to the ☉, is good in no manner of Buſineſs.

54. The Moon in ☌ to ♀, ſhews a laudable Day in all Kind of Buſineſs; (believe it who will.)

55. The Moon in ☌ to ☿, ſhews a good Day for all Things, except Writings and Contracts.

56. The Moon in □ to ♄, ſhews a bad Day, chiefly in meeting with Kings, great Perſons, Nobles, &c. let not eminent Perſons then take Journeys, for they will prove ill. He that falls ſick, will hardly eſcape.

57. The Moon in □ to ♃, ſhews a good Day, in Acceſs to great Men to obtain Friends.

58. When the Moon is in □ to ♂, that Day is unfortunate for all Things, chiefly

chiefly in contending with great Men, Commanders, &c. likewiſe in Marriages; alſo the ſick Perſon either dies or bleeds.

59. When the ☽ is in □ to the ☉, it is an ill Day for diſeaſed Perſons; and the ſame to go to obtain the Favours of great Perſons.

60. The ☽ in □ to ♀, is good in all Things, chiefly in Wooing and Dallying.

61. The ☽ in □ to ☿, is a good Day to merchandize, to ſtudy, or converſe with Kings.

62. The ☽ in ✶ to ♄, is a good Day to converſe with antient People, or to begin any Work of a *Saturnine* Nature.

63. The ☽ in ✶ to ♃, is a good Time to ſettle Things, to do Works of Charity and Juſtice.

64. The ☽ in ✶ to ♂, is a good Day to engage an Enemy, to reduce or divide an Army.

65. The ☽ in ✶ to the ☉, ſhews a good Time to manage the Affairs of Kings, or great Perſons.

66. The ☽ to the ✶ of ♀, ſhews an excellent Time in all Things, chiefly of Love.

67. The ☽ to the ✶ of ☿, is a good Day for Contracts, Agreement, Merchandizing, Sealing of Writings, &c.

68. The

68. The ☽ in △ to ♄, is a good Day to build, till, &c. and to talk with Magiſtrates and grave Perſons.

69. The ☽ in △ to ♃, declares a good Day in all Things, but chiefly to meet Kings and Judges.

70. The ☽ in △ to ♂, is a good Day to begin War, to end Controverſies, to hunt, to diſcourſe Soldiers, &c.

71. The ☽ in △ to the ☉, is a Day good to meet, or ſpeak with Kings, or Princes, and Nobles.

72. The ☽ in △ to ♀, denotes an excellent Day in all Things, chiefly in Marriages or Love Matters.

73. The ☽ in △ to ☿, is a Day good to converſe with Lawyers, Scribes, Secretaries.

74. When ♄ is in the Aſcendant, he hurts the Queſtion, when retrograde, there he deſtroys it.

75. When ♄ is in the tenth Houſe, either in Nativity or Queſtions, he deſtroys the moſt hopeful Things.

76. When ♄ is in the ſeventh Houſe, he often changeth the Buſineſs, and brings much Miſchief.

77. When ♄ is in the fourth Houſe, he declares an unhappy End of every Buſineſs or Undertaking.

78. In

78. In any Geniture, Election, or Question whatever, ♄ bindeth, ♃ dissolveth.

79. Whatever ♂ at any Time bindeth, ♀ sets free.

80. When the ☽ separates from ♃ or ♀, she undoes what happens to be bound by ♀.

81. The three superior Planets in ☍ to the ☉, are observed not only to hinder the Question, but corrupt it.

82. When ♄ is in □ to the ☉, there is a Shew of a good Progress, but a bad End of a Thing.

83. ♄ in ♂ □ or ☍ to ♃, dissolveth the Oppression and Violence menaced.

84. ♄ in □ ♂ or ☌ to ♂, prohibits Mirth, and impedes or destroys the Question.

85. ♄ in ♂ □ or ☌ to ♀, chiefly in the tenth House, declares the Question then propounded to aim at Dishonesty.

86. ♄ in ♂ □ or ☌ to ☿, destroys the Question, and makes Things that are in themselves impertinent, more impertinent and idle.

87. ♃ in ♂ □ or ☌ to the ☉, is found to hinder an Evil threatned; and not only so, but also to turn such an Evil into Good.

88. ♃ in ♂ □ or ☌ to ♂, hinders the Force of Generation and Corruption.

89. ♃

89. ☿ in ☌ □ or ☍ of ♀, shews the Aptness of the Question, and its good End.

90. ☿ in ☌ □ or ☍ to ♀, shews the Business enquired after to come to a good End, and this with an Addition to what the Querent expects.

91. The Infortunes in the second House strong, declare the Querent's Substance or Fortune to change from Evil to Good; as well in Nativities as Questions.

92. But if the Infortunes are there unfortunate, his Substance is then changed from Good to Evil.

93. You may give the same Judgment when you find them posited in either of the others Angles.

94. When you find the Lord of the Ascendant in the combust Way, the Question is commonly corrupted; the combust Way is from 15 deg. of ♎ to 15 deg. of ♏.

95. An Infortune in the tenth or fourth House from the Ascendant of the Question, obscures the Matter or Things quesited after, and the Querent shall tremble (says my Author) to think of Evil attending it.

96. An Infortune in the Ascendant or second House fortunate, portends the Business in Question to answer the Querent's Desire,

Deſire, but ſhews he ſhall reap ſmall Gain thereby.

97. But if they ſhall be there unfortunate, then they declare the Matter or Thing enquired after ſhall never come to any good End.

98. When you find few Degrees horoſcopical, and Lord of the Aſcendant in the ſixth or ninth Houſe deſcending, the Querent never obtains the Thing he expects; the Fortunes cadent, Infortunes angular the ſame.

99. A Planet ſignifying any Matter or Thing evilly diſpoſed, at the Time of the Querent's firſt moving the ſame, denotes a troubleſome, unhappy, vexatious End to the Thing; but if he be well diſpoſed, ſay the contrary.

100. When the Significator of a Thing is in Reception, or good Aſpect of an Infortune in an Angle, the Querent's Buſineſs then may be accompliſhed; but he uſually at the laſt takes away what he gave Hopes of at the firſt; the Knowledge of Reception is when a Planet ſhall be in the Houſe or Exaltation of another, and that other in his, and both of them there, free from the Beams of the Infortunes.

101. Paſs no Judgment upon a Figure when either the firſt or laſt Degrees of a Sign

Sign aſcend; for if few Degrees aſcend, the Queſtion is not yet ready for Judgment; but if the latter Degrees aſcend, the Time is ſlipped, and the Querent hath been tampering with ſome other about it.

102. ♄ or ♂ peregrine in the tenth Houſe, or the ☿ there, the Artiſt gets no Credit by that Queſtion.

103. In all Queſtions have a ſpecial Eye to the ☽, for ſhe brings the Strength of the other Planets to us; it were better the Lord of the Aſcendant were afflicted than ſhe.

104. There is no greater Affliction to the ☽ as her Combuſtion, and it is very ſeldom there comes any good of a Queſtion when the ☽ is impedited.

105. The ſeventh Houſe and his Lord are Significators of the Artiſt; and therefore when they are afflicted, his Judgment is ſubject to be clouded.

106. In all Queſtions wherein the Fortunes are Significators, hope well; but if the Infortunes are Significators, fear the worſt.

107. When the ☽ is void of Courſe in a Queſtion, there is no great Hopes of effecting any Thing to the Purpoſe; yet if ſhe is in ♉, ♋, ♐, or ♓, there is leſs Danger.

108. The Planet the ☽ laſt ſeparated from ſhews what hath been done already in the Buſineſs; if from a Fortune, Good, if from an Infortune, Evil: See what Houſe that Planet is in, and judge accordingly; judge the like by the Lord of the Aſcendant.

109. The Application of the ☽ ſhews the preſent State of the Thing demanded, *i. e.* to a good Planet, in a good Houſe, and by a good Aſpect, gives great Hopes of the Thing deſired.

110. The Application of the ☽ to a Planet in his Fall or Detriment ſhews Trouble and Delay in the Buſineſs; judge the ſame, if ſuch a one be Significator.

111. Good Planets fortunate and ſtrong bring, what Good they promiſe, to paſs effectually and quickly.

112. ♄ and ♂ bring to light what Miſchief they ſignify with a Witneſs; but what Good they promiſe, they produce but ſlowly, if at all, unleſs they be very ſtrong.

113. When the Fortunes portend any Good, if ♄ or ♂ caſt their ill Rays thither without Reception, it much obſtructs the Good promiſed.

114. When the Infortunes ſignify any Evil, ſee whether ♃ or ♀ caſt friendly Rays thither; if they do, they miti-

gate

gate the Evil, and ſo much the more if it be with Reception.

115. Conſider much upon what a Fortune promiſeth, unleſs he be either in his Dignities, or received by another Fortune; for elſe he is like a Man that would fain do the Good, but wants the Power.

116. ♄ and ♂ peregrine are malicious beyond Meaſure; but they are not ſo when they are eſſentially dignified.

117. In a Queſtion when Fortunes and Infortunes are equally weak and ill-ſeated, defer the Judgment till the Heavens are better diſpoſed.

118. When a Planet promiſing any Good in a Queſtion is either combuſt, or in ☍ to the ☉, he never performs his Promiſes.

119. The Lord of the Aſcendant and the Moon peregrine ſhew the Querent is out of all Hopes of obtaining his Deſire.

120. The Significator of the Queſtion in a fixed Sign ſhews the Thing enquired after will be ſlow or tedious in doing; if in moveable Signs, it ſoon comes to paſs; but if in common Signs, it changeth from one State to another.

121. In all Queſtions, ſee whether the Aſcendant or his Lord be in the Degree

of any Eclipse at Hand; for then, tho' the Matter were in never so fair a Way, it will receive Prejudice unexpected, and scarce ever be concluded.

122. The Lord of the Horoscope in □ or ☍ thereunto, or if the ☽ be opposite to her House or Exaltation, the Querent is careless of his Business.

123. If the Significator of the Thing demanded be impedited, consider what Planet impedites him, and from the House he is in and Lord of, you may find the Cause and Persons hindering the Business.

124. The nearer the Significator is to an Angle, the more Good is to be expected from him; if in a succedent House, less; but if in a cadent, little or nothing, unless the Question belongs to that cadent House he is in.

125. In any Thing promised by an Aspect, consider if there be any Frustration; if there be, there will be Impediment by the Persons signified by the Planet frustrating.

126. In every Question consider the ⊕; for if that be well dignified, the Querent gains by Things or Men signified by that House it is in; but if ill dignified, let him expect Loss from such; the same may be said of ♃ and ♀.

127. Be-

127. Beware of Men and Things belonging to the Houſe where the ☽ is; for it is but ſeldom but the Querent receives Loſs, Damage, ſcandalous Slanders, by Men or Things ſignified by the Houſe.

128. Conſider the principal Significators, whether they be with fixed Stars, of or againſt their own Nature; for the one much increaſeth, the other as much retards their Significations.

129. A radical Figure reſembles either the Nativity, or the Revolution of the Nativity of the Querent.

130. In a Queſtion truly radical, there is real Sympathy between the Matter propounded, and the Poſition of the Heavens at the Time of asking; and this is the moſt abſolute Way to judge of the Radicalneſs of a Figure.

131. When benevolent Planets are Lords of the eighth or twelfth Houſes, and ill dignified, the Querent ſhall receive Damage from reputed honeſt Men.

132. The Matter of the Queſtion is obſcured, when the Planet ſignifying the Thing is under the Earth, or under the Sun's Beams.

133. But if the Planet ſignifying the Thing be free from Combuſtion, direct,

and in the tenth Houſe, the Buſineſs is as clear as the Day.

134. The Signification of Uncles and Lodgers are taken from the ſixth Houſe, but of Grandfathers from the ſeventh.

135. Determine nothing before you know the Intent of the Querent; for if he knows not what to ask, how canſt thou tell what to anſwer.

136. If any one demands of an Artiſt concerning another, if the Querent have no Relation to him, the Horoſcope ſhall be his Aſcendant.

137. Judge not upon every fooliſh Queſtion; for a Queſtion fit to be judged, ought to be premeditated by the Querent.

138. When the Lord of the eighth Houſe is unfortunate in the eighth Houſe, the Querent hath Debts he will never get in.

139. An Infortune in the ſeventh Houſe ſhews Diſagreement between the Querent and his Wife, or between the Querent and her Husband, except that Planet was a Significator at Birth.

140. An Infortune unfortunately beholding the Significator brings inevitable Miſchief to the Queſtion, according to natural Cauſes.

141. The

141. The ſuperior Planets oriental, and the inferior occidental, perform a Buſineſs with moſt Speed.

142. If the Significator commits his Strength to a Fortune that is angular, the Matter is ſoon performed.

Whether a Maſter will put away his Servant.

IF a Servant, either hoping or fearing that his Maſter will put him away, or otherwiſe diſpoſe of him, and asketh the Queſtion to be reſolved, whether he will or not; behold the Lord of the fifth Houſe, and if he be joyned to any other Planet that receives him from the Sign wherein he is, either by Houſe or Exaltation, or by two other leſſer Dignities, and the Lord of the ſeventh Houſe be not received, it is beſt for the Servant where he is; but if the Lord of the ſeventh Houſe be received, that Place is beſt for the Servant which he hopes to go unto.

Likewiſe conſider the Lord of the Aſcendant and the Moon, and obſerve from whom either of them is ſeparated, and to whom they are joyned; for if they ſeparate from a Fortune, and apply to an evil Planet, it is better for the Ser-

vant to ſtay where he is; but if they ſeparate from an evil Planet, and be joyned to a Fortune, that Place, where he intends to go, is the beſt for him. But if the Lord of the Aſcendant or the Moon do ſeparate from a Fortune, and apply to a Fortune, then judge according to the better Fortune Planet: But if they ſeparate from an evil Planet, and apply to an evil Planet, they are both bad according to their ſeveral Diſpoſitions.

And if you find not the Lord of the Aſcendant, nor the Moon joyned to any Planet, if both of them be void of Courſe, obſerve what Sign either the Lord of the Aſcendant or the Moon is in; if he hath therein greater Dignity than in the ſeventh or ſecond, to wit, Houſe, Exaltation, Term, Triplicity, or Face, the Maſter, with whom the Servant is, will be better for him than to remove to another; but if he have greater Dignity in the ſecond or ſeventh Houſe than in the Aſcendant, another Maſter will be better for him than the former.

Queſtions

Queſtions pertaining to the ſeventh Houſe, of Marriage, whether it ſhall be effected or not; and when; and if it ſhall not be effected; and what ſhall hinder it.

IF a Queſtion be propoſed to thee concerning Matrimony, whether it will take Effect or not; and if not, what ſhall impedite it: Conſider the Aſcendant and his Lord, and the Moon, which ſhall ſignify the Querent; and the ſeventh Houſe and his Lord, the Queſited, whether the Man or Woman enquire; and ſee how and in what Manner they aſpect one another; and if the Lord of the Aſcendant, or the Moon, be corporally joyned to the Lord of the ſeventh Houſe, the Man or Woman, that enquires, ſhall enjoy his or her Sweetheart, and the Marriage ſhall be effected.

Or if they behold one another by a Trine or Sextile, the Marriage ſhall be perfected, whether it be with Reception or without, if the Aſpect or Conjunction be corporal.

But if they be in Oppoſition, the Matter will not be effected, unleſs Reception intervene; neither will there be any Hope of it; but if it be a quartile

Aſpect with Reception, the Marriage will be perfected, though with ſome Delay.

But if it be without Reception, there may be Hopes of perfecting the Marriage, and they may be confident of it; yet it ſeldom comes to paſs, but is obſtructed and broken off, unleſs ſome Friend of the Querent, that hath the Matter in Hand, may happily bring it to paſs. After the ſame Manner judge, if the Lord of the ſeventh Houſe be by ſuch Aſpects joyned to the Lord of the Aſcendant.

If the Lord of the ſeventh Houſe be in the Aſcendant, the Marriage will be eaſily compleated, and without Importunity, and the Woman hath a greater Deſire thereunto than the Man, if the Man ask the Queſtion; and if the Woman ask, the Man hath a greater Deſire than the Woman. But if the Significators do not aſpect each other, but there is ſome other Planet that transfers the Light between them, then the Matter ſhall be brought to paſs by Means of ſome Perſon intruſted in the Buſineſs, as an Agent between them; and then ſee what Houſe that Planet is Lord of, who carries the Light between them; for by one that is ſignified by that Houſe, the

Matter

Matter ſhall be effected; and if it be a maſculine Planet, it ſhall be effected by a Man; if a feminine Planet, then by the Means of a Woman.

Alſo behold the Planet which tranſfers the Light or Nature between the Lord of the Aſcendant and the Lord of the ſeventh Houſe, and to whom they commit their Diſpoſition: And if the Lord of the Aſcendant and the Moon, and the Lord of the ſeventh Houſe be free from Impediment, and not retrograde, combuſt nor cadent from Angles, nor from the Aſcendant, and be not beſieged by evil Planets, nor Square nor Oppoſition to them without Reception, ſay that the Marriage ſhall be very well effected, and ſhall continue: And if a Fortune be the Receiver of the Diſpoſition, or a Tranſlator of Light, and be free from Impediment, the Marriage will be good and profitable, and will endure in Peace and Tranquillity.

But if he be evil, though he be found free from Impediments, and although he ſhall ſignify the Perfection of the Marriage, and the Durability thereof, yet there will ſometimes happen ſome Contention, Difference and angry Words between them, though not always.

And thoſe Diſſenſions will be the greater on their Part, or rather ſtirred up and cauſed by that Perſon whoſe Significator is evil; and perhaps there may happen to be a Divorce between them, by Reaſon of thoſe Strifes and Contentions. And if the Receiver of the Diſpoſition, or the Tranſlator of Light be an Infortune, he will deſtroy and break off the Marriage after it ſhall be thought to be perfectly concluded, and it will be evilly broken off; ſo that from thence ſhall riſe ill Will, Contention and Hatred. And if it be a Fortune, and be impedited with any of the aforenamed Impediments, the Matter ſhall alſo be broken off, after it ſhall be thought to be fully concluded, but no Contention ſhall ariſe thereupon; if there do, it will not laſt long, and probably both Parties may break off themſelves by their own Conſent and mutual Will.

What Cauſe ſhall hinder the Marriage.

IF you deſire to know what ſhall be the Cauſe that ſhall hinder the Marriage, or break it off after it ſhall be thought to be fully concluded, and brought even to Perfection; obſerve then what

what evil Planet it is that impedites the Reception of the Diſpoſition of the Significators of the Man and Woman: If the Lord of the ſecond Houſe, the Querent wants Means and Money, which happily ſomebody hath diſcovered to the other Party, and that is the Cauſe. If it be Lord of the third Houſe, ſome Brother of the Querents, or if he or ſhe have no Brother, it is obſtructed by ſomething elſe ſignified by the third Houſe. If the Lord of the fourth Houſe, the Father, or ſomething elſe ſignified by that Houſe, breaks off the Match. If the Lord of the fifth Houſe, ſome Children of the Querent's, or if the Querent have no Children, ſome other Signification of that Houſe is the Cauſe. If the Lord of the ſixth Houſe, the Cauſe will be Sickneſs of the Querent, or ſome other Signification of that Houſe. And if it be the Lord of the eighth Houſe, the Difference is about the Portion of the Wife, or the Querent will die before the Marriage can be perfected; which you may underſtand if you find the Lord of the Aſcendant impedited by the Lord of the eighth Houſe, or joined to him, or they receive one another. If it be the Lord of the ninth Houſe, ſome religious Perſon,

ſon, probably a Clergyman, or the Querent's Religion will obſtruct the Buſineſs, or ſomething ſignified by the ninth Houſe. And if he be Lord of the tenth Houſe, becauſe ſome Nobleman, Magiſtrate, Office of the Querent, or ſomething ſignified by that Houſe breaks the Match. If it be Lord of the eleventh Houſe, ſome Friend will diſturb the proceeding of the Marriage, or ſomething ſignified by that Houſe. If it be Lord of the twelfth Houſe, the Cauſe will be the Sickneſs, Infirmity, or Meanneſs of Birth and Family of the Quefited, or ſomething ſignified by the twelfth Houſe. And if the Planet, which tranſlates the Light between the Lord of the Aſcendant and the Lord of the ſeventh Houſe, be naturally evil, the Deſtruction and Detriment of the Buſineſs will be cauſed by that Perſon who intermeddles therein, and ſeems to be willing to effect it and bring it to paſs.

Of

Of a Woman, whether she be a Virgin, or corrupt; or hath a Friend that she loves better than her Husband, if she be married.

ENVY oftentimes raises an ill Report of a Person undeserved, to obstruct a Marriage, or hinder the Party from some Preferment; therefore if any one propose to you a Question concerning a Woman whether she be a Virgin or not, and would be resolved hereof: Consider the Ascendant and his Lord, and the Significatrix, which is the Moon, (although in this Case the Querent hath no House nor Planet which shall signify him) and see if they be both in Angles, and in fixed Signs, say that the Woman is a Virgin, and free from any Spot or Vice of Corruption; and if any report evil of her they lye, and falsely abuse her; and no Uncleanness is she guilty of, nor ever tempted by any. But if the Lord of the Ascendant and the Moon be in fixed Signs, and the Angles be moveable Signs, she hath been tempted, but hath not yielded. And if the Moon be joyned to *Saturn*, *Jupiter* or *Mars*, bodily

dily or by Aſpect, ſo that there be between them five Degrees, or leſs; ſhe is tempted by one ſignified by that Planet to whom the Moon is joyned. But if the Moon be joyned to *Venus* or *Mercury*, ſhe is tempted by ſome Woman for a Man, but ſhe regardeth not, nor harkeneth to her Words, but ſcorneth her. But if the Moon be ſeparated from any of the ſaid Planets three Minutes, the Woman is angry with the Bawd or other Tempters, and they deſiſt from their Enterprize.

And if the Angles be fixed Signs, and the Lord of the Aſcendant or the Moon in a moveable or common Sign, (but common Signs are of leſs Importance than the moveable) ſhe both hath been and ſtill is tempted, and ſometimes harkeneth to what the tempting Women urge unto her, but yet yieldeth not unto them, but perſeveres in her Virginity. And if the Lord of the Aſcendant and the Moon be in moveable Signs, or if they be both in common Signs, and the Moon be joined with any of the ſaid maſculine Planets, ſhe is embraced by one who is ſignified by that Planet to which the Moon is joyned.

But if then the Moon be found with the Dragon's Head, the Thing hath been

been begun, but not yet perfected; yet ſhe hath loſt her Virginity by that Means. And if the Dragon's Tail be with the Moon, in the Place of the Head, ſhe both hath been guilty, ſtill is guilty, and for the future never is to be judged without Crime. The ſame may be judged of *Mars*, if he be found in the Place of the Dragon's Head, but he impreſſeth not ſo much Wickedneſs into the Woman, as doth the Dragon's Tail. But if the Moon be joined to *Venus*, in like Manner, in Signs and Angles, it ſhews ſhe hath not done the Act, yet is not a Virgin, but *videtur amare Puellas, & fricare ſe cum eis, & ſodomizat cum eis*, and ſins againſt Nature. But if the Moon be impedited in the laſt Face of *Gemini*, the Woman hath corrupted herſelf *propriis Manibus, & devirginavit ſemetipſam.* And if the Moon be impedited in the laſt Term of the ſame Sign, the Woman will perſiſt in her Wickedneſs. And if the Aſcendant be a moveable or common Sign, or the Lord of the Aſcendant or the Moon be in moveable or common Signs, the Woman hath lately loſt her Virginity conſentingly; or if it were not willingly, yet ſhe is deflower'd. And if the Aſcendant be a fixed Sign, and the Lord of the Aſcendant in a fixed Sign, although

although the Moon be in a moveable or common Sign; or if the Moon be in a fixed Sign, although the Aſcendant, or Lord of the Aſcendant, be in moveable or common Signs, the Woman hath not loſt her Maidenhead, probably ſome Man hath aſſaulted her by Violence, but hath not corrupted her.

And if the Lord of the Aſcendant or the Moon be combuſt in a moveable Sign, the Woman hath been raviſhed and loſt her Virginity by Violence. And if the Combuſtion be in a fixed Sign, one hath attempted to force her, but ſhe overcame him, and would not ſuffer herſelf to be corrupted. But if the Moon be in the Aſcendant with *Saturn*, and the Aſcendant be a fixed or common Sign, ſhe is not deflower'd *in facto*, but abuſed *per Scelus Sodomiticum*. And if thou find the Lord of the Aſcendant or the Moon in the fifth Houſe, or the Lord of the fifth Houſe in the Aſcendant; or if you find them corporally join in one Sign, it ſignifies that the Woman hath already conceived with Child: And if they be ſeparated one from another three Degrees or leſs, the Woman hath already brought forth a Child.

But if the Moon be impedited by *Mars*, and *Mars* be in Quartile with *Venus*

Venus in perfect Aſpect; or if *Venus* be ſeparated from *Mars* a Minute or more; and *Venus* be in *Cancer*, *Scorpio*, or *Piſces*, and *Mars* in *Aries*, or in his Triplicity and in Quartile to *Venus*, ſo that ſhe be ſeparated from him, ſay that ſhe is a Virgin and not corrupt. Alſo you may excuſe the Woman, if you find her only deflower'd by ſome Ways before ſpoken of, ſo that ſhe doth not believe herſelf that ſhe is deflower'd; you may ſay that you find her a true Virgin, and that no Evil can truly be ſaid of her: Or if you find that ſhe is deluded, or that her Virginity is loſt, *tactu*, or in ſome other Manner as before is ſpoken, for ſometimes —— wherefore you may truly ſay that though, happily, ſhe is addicted to jeſt or be merry with any one, yet ſhe is not known by any Man, whatſoever is ſaid of her; and ſo you may excuſe her to him that enquires of you; becauſe if you ſhould tell him the whole Truth, perhaps he may account her to be corrupt, as if ſhe had had Copulation with a Man.

Whether

Whether a Child be the Man's it is reputed to be.

IF a Man's Wife has conceived with Child, and he doubt whether it be legitimate or fraudulent, and propoſe the Queſtion to be reſolved; behold the Lord of the Aſcendant and the Moon, which are the Significators of the Querent; and the fifth Houſe and his Lord, which are the Significators of the conceived; and if they aſpect one another by a Trine or Sextile, whether it be with Reception or without Reception, the Conception is legitimate; or if they behold one another by Quartile or Oppoſition with perfect and mutual Reception; or if the Lord of the Aſcendant or the Moon be in the Houſe of Children; or if the Lord of the fifth Houſe be in the Aſcendant not aſpected by evil Planets; or if the Fortunes behold the Houſe of Children or his Lord, the Conception is legitimate, or Child, if it be born. But if it be not ſo, ſee if the evil Planets, either *Saturn* or *Mars*, behold the Houſe of Children or his Lord, then the Conception is by Whoredom, and the Child a Baſtard.

If

If a Marriage be legitimate or not.

WHether the Marriage be legitimate, if the Significators of them, either of the Man or Woman, be vitiated, or joyned to ♄ or ♂, and they not Significators in the Queſtion, or if they be with ☋, it ſheweth ſome Wrangling, or Claim laid to the Party by ſome former Man or Woman.

Some Aphoriſms of Hermes, *very neceſſary to any young Artiſt.*

IN Queſtion of Honour or Preferment, if ♂ be Lord of the Aſcendant, and poſited well in the tenth Houſe; if it confer Honour and Dignity, it will be accompanied with Injury and Cruelty.

Jupiter in good Aſpect with the Infortunes changes their bad Influences into good, in procuring Good, and prohibiting Ill. *Jupiter* is found much better than *Venus.*

The Artiſt cannot make a Commixtion of Signification of the Stars, before he knows their Friendſhip to their Natures. *Secondly*, According to their Houſes. *Thirdly*, Their Aſpects.

Venus's

Venus's Nature is in Oppoſition to *Mercury*; he comprehends Languages and Diſcipline; ſhe delights in Pleaſure.

Jupiter is in Oppoſition to *Mars*; as one coveteth Mercy and Juſtice, the other Impiety and Cruelty.

Make the ☉, or any one of the ſuperior Planets to ſignify Princes and great Perſons; Scribes and Ruſticks are ſignified by inferior Planets, chiefly the Moon.

Give no Judgment, nor erect any Thing whilſt *Scorpio* aſcends, neither whilſt the Angles are oblique or crooked; or if *Mars* be in the Aſcendant, the Matter comes to no good End, for *Scorpio* is a Sign of Falſity.

Good Planets, afflicted of the Infortunes from the ſixth or twelfth Houſe, bode ill.

Rumours ſpread, the Moon being in the firſt Face of *Scorpio*, are falſe and knaviſhly forged.

The Judgment of the Aſtrologers are ſometimes falſe, by Reaſon of the Error of the Inſtrument, or the Querent's Ignorance, or when the Sun is near the tenth Houſe, or when the Argument of Promiſe and Denial are equal.

While

While the Moon ſhall be in *Scorpio* or *Piſces*, South deſcending, begin not to build, for a Fabrick then begun, will quickly come to Ruin.

Whoſoever contends with another, and overcomes when the Significators are in by-corporal Signs, gets a great Victory if he overcomes, or loſeth much, for the Good or Evil is doubled.

Give no Judgment before you know the Intent of the Querent; for many ask they know not what, and cannot expreſs what they intend.

In the Beginning of a Journey, and Returns, let not the Moon be in the firſt, fourth, or ninth Houſe, although not afflicted.

In the Entring of a City, place her not in the firſt, ſecond, nor fourth.

There are three Ways for the Diſcovery of the Accidents proper to Men, *viz.* the Genus of the Native, the Birth of the firſt Child, or by a Queſtion propounded with which the Mind was ſolicited and affected.

Every Beginning, when the Moon ſhall be joyned to a retrograde Planet, will ſoon be deſtroyed; and if there be other Impediment, the greater Miſchief.

Make *Sol* and *Saturn* Significators of Princes, with the Planet or Planets in the tenth

tenth Houſe, but their Help from the eleventh, and the Aſſiſtances of the Vulgar from the ſecond.

When a King or Prince ſets forth a Journey, beſure reject the Time *Cancer* aſcends.

Gemini and *Sagittary* obey *Dragon*'s-*Head* and *Tail* more than the other Signs; therefore they work more Miſchief in thoſe Signs than the reſt.

When *Taurus* or *Libra* aſcend in a Woman's Nativity, and *Mars* therein, the Native will be immodeſt and unchaſt; the ſame *Capricorn* aſcending.

Jupiter diſſolves the Malice of *Saturn*, and *Venus* the Malice of *Mars*.

In a Queſtion about a Woman, take *Venus* for her natural Significatrix; but more particularly in the ſeventh Houſe.

If a Queſtion be asked of Enemies, reſpect the twelfth Houſe, but more particularly the ſeventh alſo.

When any one goeth to War, eſpecially a King, let the Aſcendant be one of the Houſes of the ſuperior Planets, or of *Sol*; and let the Lord of the Aſcendant be potent in the Figure; but the Lord of the ſeventh Houſe weak and unfortunate.

The Moon increaſing in Light and Motion, in Conjunction of *Saturn* or *Jupiter*,

Jupiter, is generally good in all Things; but if diminiſhing in Light, ill: Underſtand the contrary wholly, if the Moon be in Conjunction of *Venus* or *Mars*.

Let not *Jupiter* be under the Sunbeams when you pawn or lend Things; which if he ſhall ſo be, and not received of the Planet impediting, there will be little or no Hopes of Redemption.

Fortunate Planets, going to Conjunction or Aſpect of Infortunes, diminiſh their evil Influences: If the Figure be good, the greater Good they do; but the Malevolents diminiſh their Virtue; other Aſpects hinder not.

Saturn paſſing out of one Sign into another cauſeth ſtrange Apparitions in the Heavens.

In Nativities and Queſtions of Men, make *Hylech* and *Alchochodon*, and their Directions, chiefly in Queſtions concerning the King and great Perſons, by which their Accidents are chiefly known, good or evil.

If the Aſcendant be fortunate, and the Lord thereof unfortunate, it denotes a ſound and healthful Body, but an afflicted Mind, and the contrary.

Let the Moon be increaſing in Light, and free from the Aſpect of Infortune, when you would cure ſore Eyes.

Part of Fortune with ill Planets in the ninth, fourth or tenth Houſe, denotes Death to the ſick.

When the Significator of Good or Ill be ſtationary and angular, it ſhall be more durable; if cadent or retrograde, more mutable.

The Lords of the ſecond and eighth Houſe have the ſame Strength in hurting; ſo have the Lords of the ſixth and twelfth Houſe.

Mars occidental in *Cancer*, not beheld of *Saturn* or *Jupiter*, *Venus* or the Sun, maketh a good Phlebotomiſt; but if *Mars* be in *Capricorn*, it maketh a Deſtroyer of Men, and one that delighteth to ſhed Blood.

Future Contingencies are ſignified by the Application of the Planets; but Things paſt, or preſent, from their Separation.

When the Moon, at the Beginning of a Journey, ſhall be in the combuſt Way peregrine; at the Beginning of a Journey the Perſon will either fall ſick, or otherwiſe be troubled or moleſted.

Mercury in *Piſces* in pitted Degrees makes the Native fooliſh, ſlow of Speech; and if *Jupiter* be in the Houſe of *Mars* in pitted Degrees, he will be ſordid and needy, and receive Hurt from Soldiers:

But

But if in the Houſe of *Saturn*, chiefly *Capricorn*, in the ſame Degrees, he will be moroſe, ridged, and odious to all Men.

Planets under the Sun-beams, or within twelve Degrees thereof, are unfortunate, unleſs in the ſame Degree with him; but when paſſed by twelve Degrees from him, they are fortunate.

The *Dragon's-head* with Infortunes denotes terrible Miſchief; but with Fortunes, much Good. Of the *Dragon's-tail*, note the contrary.

The firſt Sign hath Preheminency in Signification, when there be two Signs which have to do with the Thing.

Accept the Beginning of every Thing from the Moon, and the End from her Diſpoſiter.

When the Moon, or Lord of the Aſcendant, ſhall be impedited by the Lord of the eighth Houſe, the ſick has need to fear.

'Tis ill to begin Law-ſuits or other Controverſies, the Moon ill dignified, for the Plaintiff will overcome.

The Moon in rumatick Signs, joined to retrograde Planets, it is not then good to purge, the Potion will work upwards, to the Patient's Injury.

Oriental Planets, ſignifying Good or Evil, perform their Work ſpeedily; occidental, more ſlow.

Be wary and circumſpect in your Judgment, when a Fortune is with the Malevolent; neither be confident that the malevolent Infortune ſhall be averted.

There are twelve Signs, one of which is always aſcending the Horizon; the Aſcendant ſignifies the Body, the Lord ſignifies the Mind; let not that aſcend for your Purpoſe, whoſe Lord is afflicted.

Planets in fixed Signs ſhew the Matter durable; in by-corporal Signs doubtful; in moveable Signs convertible to Good or Evil.

In Matter of Secret or Secrecy, let not the Moon be combuſt, but going from Combuſtion.

When the Moon is in a fixed Sign, neither cut out nor put on new Garments, chiefly in *Leo*, for it is extream dangerous; the ſame if in Conjunction or Oppoſition of the Sun, or with Infortunes.

The Moon hath great Power in all Queſtions, except *Leo*, *Sagittary*, or *Capricorn* aſcend, for either of thoſe Signs abate her Signification; chiefly *Leo* or

Aquarius

Aquarius refuſe the Moon in *Cancer* or *Virgo* for Marriage, except for marrying a Widow.

An Infortune in his own Houſe fortunate is better than a Fortune retrograde or impedited.

Proſperity will be when the Lord of the Triplicity of the Luminaries ſhall have Virtue in Angles, or in a ſuccedent Houſe, and be in their proper Places remote from the Aſpect of Infortunes.

The Aſpects Sextile and Trine have the ſame Quality, only the Trine are more powerful.

Saturn doth Miſchief more ſlowly, *Mars* more ſwiftly; therefore *Mars* hurts more than *Saturn*.

Doubts are ſoon reſolved, when the Moon and Planet, to whom ſhe applies, be in the firſt or third Houſe, or oppoſite to them.

The Infortunes in the eighth Houſe, the Evil is increaſed; the Fortunes Significators, neither Good nor Evil.

There can neither Good or Evil happen in a Queſtion, but when the Aſcendant, Lord of the Aſcendant, or Moon, be aſpected by good or bad Aſpects.

When the Sun in the Day-time, or the Moon in the Night, in the Begin-

ning of a Sickneſs is impedited, the Perſon is to be feared.

The Significators of the Stars are varied, as they vary in their Configurations and Latitude.

The Moon in the fourth, ſeventh, ninth or twelfth Houſe, ſhews the true Cauſe of the Query; the ſame is known by her Separation from *Mercury:* And if the Aſcendant or Moon be in a double-bodied Sign, the Cauſe of the Query is confirmed.

An Infortune in his Houſe or Exaltation denotes the Matter by him ſignified to come to Good, though with Delays: Yet if he ſhall be in the Aſcendant impedited, though in his Houſe or Exaltation, the Matter will be obſtructed, and come to an ill End.

The End or Event of every Enterprize that is doubtful, is terminated by the Significator, *viz.* the fourth Houſe and his Lord, the Planet ſtrong in the ſame; alſo the Light of the Time and his Lord; and by the Planet's Diſpoſiter, to whom the Light of the Time is conjoined.

As for the Number of Years ſignified by the Planets, obſerve,

THAT *Saturn*'s greater Years are 57, his mean Years 43, his leaſt Years 30.

Jupiter's greater 79, his mean 45, leaſt 12.

Mars his greater 66, mean 40, leaſt 15.

The *Sun*'s greater 120, mean 69, leaſt 19.

Venus, her greater 82, mean 45, leaſt 8.

Mercury's greater 76, mean 48, leaſt 20.

Luna's greater 108, mean 66, leaſt 25.

To what Part of the World it is beſt to go to for Health.

CONSIDER the Sign aſcending; if that be fortunate, or the Lord of the Aſcendant, or the Moon, or the Place of *Jupiter*, or *Venus*, or Part of Fortune, which of theſe are ſtrongeſt.

In what Sign they are in, accordingly direct your Affairs.

The tenth House is South, the eleventh House South-East;

The fourth House North, the fifth House North-East;

The first House East, the twelfth House South-East;

The seventh House West, the sixth House North-West;

The second House North-East, the eighth House West by South.

The third House North-East, the ninth House South-West.

Of the Planets and Signs.

ARIES East, *Taurus* South and by East, *Gemini* West and by South, *Cancer* North, *Leo* East by North, *Virgo* South by West, *Libra* West, *Scorpio* North and by East, *Sagittary* East and by South, *Capricorn* South, *Aquarius* West and by North, *Pisces* North and by West.

Saturn North, *Jupiter* West, *Mars* North-East, *Sol* East, *Venus* North-West, *Mercury* North-East, *Luna* South.

Always beware of the Place that Infortunes are in, or their quartile or oppolite Places; the Places of *Saturn*, *Mars* or *Dragon*'s-*tail* are dangerous and hurtful.

Aphorisms

Aphoriſms touching the Weather, &c.

1. WHEN *Saturn* paſſes out of one Sign into another, you may expect for ſeveral Days together ſtrange Meteors and ſplendid Sights or Apparitions in the Heavens.

2. When Signs very different from the common Courſe of Nature appear about the Sun, or in or about the Moon, Stars, or any Part of Heaven, if thou obſerve the Place where they appear, and the Figure of the Heaven from the Beginning to the End, thou may'ſt come to underſtand what they portend.

3. The Lord of the interlunary Figure ſignifies very much as to the Quality of the Air; and alſo the Planet that beholds him, eſpecially if they be in cardinal Signs.

4. When *Saturn* is combuſt in the Houſes of *Mars*, and *Mars* beholds him, he often begets conical Figures, which are ſeen in the Air compoſed of Vapours that aſcend, and are Signs of an Earthquake to enſue.

5. *Saturn* and *Mars*, and *Mars* and the *Sun*, and *Mars* and *Mercury*, cauſe Hail; *Saturn* moſt in Summer, *Sol* and *Mercury* moſt in Autumn; and thoſe

that cauſe Hail in theſe two Quarters, cauſe Snow in the Winter and Spring.

6. *Saturn* with the Luminaries, *Jupiter* with *Mercury*, and *Mars* with *Venus*, make an opening of the Gates, and uſually cauſe ſome notable Change of Weather.

7. When about the Beginning of Winter *Saturn* ſhall diſpoſe of the *Moon*, expect unuſual Colds with a cloudy Seaſon and Rain.

8. Whenever *Saturn* is joined to the *Sun*, the Heat is remitted, and the Cold increaſed; which alone may be a ſufficient Teſtimony of the Truth of Aſtrology.

9. When *Mars* and *Mercury* are joined, and behold the *Moon* or Lord of the Aſcendant in the ſixth or ſeventh Houſe, they portend a great Drought to enſue.

10. That Star has a great Efficacy on the Air, to which the *Moon* ſhall be firſt joined after her Conjunction, Oppoſition or Square with the *Sun*.

11. The Mixture of the Beams of *Jupiter* or *Mars* in moiſt Signs, gives Thunder with ſudden Showers.

12. *Jupiter* naturally raiſes North Winds, *Saturn* Eaſternly, *Mars* Weſtern, *Venus* Southern, and *Mercury* mix'd Winds, according as he applies to other Planets.

Aphoriſms

Aphoriſms relating to general Accidents, &c.

1. SATURN obtains Kingdoms or Supremacy of Power by Labour, Fraud and Infamy; *Mars* by Valour, Rapine and Cruelty; but *Jupiter* by Juſtice, and great Opinion of Goodneſs and Honeſty.

2. When *Saturn* is in *Libra*, and *Jupiter* in *Cancer*, great Changes and Alterations ſhall happen in the World.

3. For diſcovering ſuch grand Mutations, we ſhould conſider the great, mean and leſſer Conjunctions of the Planets in the ſeveral Trigons, the Removes of the Superiors from one Sign to another; as alſo their Applications to the fixed Stars.

4. Likewiſe the Changes of the Abſides of the Planets cauſe Mutations in Governments and Laws, which is a Point very much to be regarded.

5. *Mercury*, with an infortunate Planet in the eleventh Houſe, denotes the Eſtabliſhment of ſome ſevere or unjuſt Laws in the World.

6. A Conjunction of *Mars* and *Saturn* in the ſixth or eighth Houſe, eſpe-

cially in a human Sign, ſignifies a great Peſtilence.

7. When in the Radix of any City, *Mars* ſhall be in the Mid-heaven, the Inhabitants will be inclinable to Sedition; if *Saturn* be there, they will be very miſchievous, yet very laborious.

8. If *Mars* be ſignified, note the Angle of the Figure wherein *Mars* is poſited, for from that Part the Enemies ſhall come. But the fixed Stars muſt be underſtood in all Judgment, for they are of great Force; and we ſhall add them to our next Proceeding both good and bad, that the young Artiſt may hereby be cautious of their Eminency in all Queſtions.

Note, *That theſe fixed Stars are now removed many Degrees forwards in the Ecliptick, than they were in* Bonatus's *Time in Reſpect of Longitude, which ought to be carefully conſider'd by the induſtrious Aſtrologer, which I ſhall name, whereof ſome are of the Nature of the Fortunes, and perfect thoſe Things with them not like to be perfected by the Significations of the Planets; others are of the Nature of the Infortunes, which ſuffer nothing to be perfected according to the Planets Significations,*

cations, of which there are some in every Sign, which are as followeth :

IN *Aries* there is two, one in 13 deg. and 45 min. the other in 14 deg. and 45 min. and are Southern, and of the Nature of *Saturn* and *Mars*.

In *Taurus* are six Stars, the first in 9 deg. and 55 min. the *Pleiades*, which yet are called and accounted the same, in 25 deg. and 40 min. of the Nature of *Mars* and the *Moon*; and another in 13 deg. and 2 min. another in 14 deg. and 45 min. called the *Devil*; another in 15 deg. called the *Devil's-head*; another in the Belly of *Taurus*, 19 deg. and 15 min. called *Aldeboram*; which are all of the Nature of *Mars* and *Mercury*.

In *Gemini* there is one in 8 deg. called the *Shoulder of the Dog*, of the Nature of *Mars* and *Saturn*; another in 10 deg. and 15 min. of the Nature of *Mars*, called the *Warriour*; another in 17 deg. and 55 min. another in 18 deg. 52 min. called the *Witch*, of the Nature of *Sol* and *Mars*.

In *Cancer* there is one in 2 deg. and 3 min. called the *Camel*, of the Nature of *Saturn* and the *Moon*; another in 7 deg. and 55 min. another in 13 deg. called the *Western Camel*, of the Nature of

the

the *Sun* and *Moon*; another in the ſame deg. called the *Foot of the Dog*, of the Nature of *Saturn*; another in 17 deg. and 55 min. of the ſame Nature.

In *Leo* there is one in 15 deg. and 55 min. of the Nature of *Saturn*.

In *Virgo* two, one in 7 deg. and 11 min. of the Nature of *Mars*; the other in 15 deg. of the Nature of *Saturn*.

In *Libra* one in 26 deg. of the Nature of *Saturn*.

In *Scorpio* three, one in the firſt deg. and 3 min. another in 8 deg. and 7 min. another in 9 deg. all of the Nature of *Mars*.

In *Sagittary* two ſmall ones, one in 19 deg. and 2 min. the other in 21 deg. and 3 min. of the Nature of *Saturn*.

In *Capricorn* two, one in 27 deg. and 2 min. the other in 29 deg. and 5 min. both of the Nature of *Saturn*.

In *Aquarius*, one in 9 deg. and 4 min. of the Nature of *Mars* and *Saturn*.

In *Piſces*, one in 4 deg. and 7 min. of the Nature of *Mars* and *Mercury*.

All theſe Stars are hurtful and malevolent, hindering and deſtroying Things after they ſeem probable to be accompliſhed, and therefore to be avoided as much as poſſible.

Here

Here 'twill not be ſuperfluous, but very convenient to inſert a Table of the fixed Stars that have ſmall Latitude, as they are now placed, or rectify them for ſome Years.

The Conſideration is, To obſerve the fixed Stars aſſiſting and promoting the Accompliſhment of Things, which are thus ſituated: In *Aries* there are two, one in 5 deg. and 6 min. of the Nature of *Jupiter* and *Venus*; another in 26 deg. and 1 min. of the Nature of *Jupiter*.

In *Taurus* three, one in the firſt deg. and 3 min. another in 8 deg. and 7 min. and the laſt in 9 deg. and 1 min. all of the Nature of *Venus*.

In *Gemini* are two, one in 19 deg. and 2 min. the other in 21 deg. and 8 min. both of the Nature of *Jupiter*, and of the ſecond Magnitude.

In *Cancer* two, one in 2 deg. and 2 min. the other in 29 deg. 5 min. both of the Nature of *Jupiter*.

In *Leo* one, in 9 deg. and 4 min. of the Nature of *Jupiter* and *Venus*.

In *Virgo* one, in 4 deg. and 7 min. of the Nature of *Venus* and the *Moon*.

In *Libra* two, one in 13 deg. and 45 min. the other in 14 deg. 45 min. both of the Nature of *Jupiter* and *Venus*.

In

In *Scorpio* four, one in 9 deg. and 55 min. another in 13 deg. and 1 min. another in 14 deg. and 45 min. the laſt in 19 deg. and 15 min. all of the Nature of *Jupiter*.

In *Sagittarius* two, one in 10 deg. and 15 min. the other 7 deg. and 55 min. both of the Nature of *Jupiter*.

In *Capricorn* three, one in 2 deg. and 3 min. another in 7 deg. and 55 min. the other in 8 deg. and 55 min. all of the Nature of *Jupiter*.

In *Piſces* two, one in 7 deg. and 11 min. of the Nature of *Venus*; the other in 14 deg. and 59 min. of the Nature of *Jupiter*.

Wherefore always when thou findeſt the Significator in a corporal Conjunction with any of theſe, thou mayeſt pronounce Happineſs and a good End.

Laſtly, We ſhall ſhew ſome choice and true Directions for judging of the Alteration of the Air and Weather, very neceſſary to be underſtood by the Sons of Art.

HAVING already in this Book given my Readers the Nature, Diſpoſition and Quality of the Signs and Planets, as to their Variations or Mixture

ture of Heat, Cold, earthy, airy and watry Compositions and Constitutions; it only remains to treat of their various Significations of the Air, and Alteration of the Weather.

To pass your Judgment upon the Weather, you must have Regard to the Strength or Weakness of the Aspects, for one Aspect is more powerful than another: And the same Aspect has more Power at one Time than another; as for Instance, the ☌ is most strong, next the ☍, then the □, then the △, then the ✶, &c. when in their Dignities.

In Winter, the ☌ of ♄ and ♃ alone, without other Mixture of other Planets, brings clear and frosty Weather; so do the ☌ of the ☉ and ♄, as doth also the ☌ of the ☉ and ♃, especially if the ☉ separates from any Aspect of ♄.

If ☿ separates from ♃, it usually is warm and windy; but if either of them have been tinged and mixed with Aspects of ♂ chiefly in fiery Signs, it brings Thunder; so doth the ☌ of ♃ and ♂ alone; but if mixed with the Rays of the ☽ or ♀, it will be showry without Thunder.

The ☌ of ♃ and ♀, without other strong Mixtures, makes clear and pleasant Weather; yet if ♂ or the ☉ lend them

them a furious Look from any moiſt Sign, Rain ſuddenly follows.

The ☌ of ♃ and ☿ brings wet and rainy Weather.

The ☌ of the ☉ and ♂, if not dulled with very cold Mixtures, or chilled with cold earthy Signs, it brings Thunder; and in dry Signs, Lightning without Thunder.

The ☌ of ♂ and ♀ is ſhowry in Summer, and ſnowy in Winter, chiefly if either of them have been lately tinged by ♄.

The ☌ of the ☉ and ♀ are ſhowry and ſnowy, according to the Time and Seaſon of the Year; Conſideration (as before) had to ♄'s Influence.

The ☌ of the ☉ and ☿ brings clear and fair Weather, if moiſt Planets from moiſt Signs have not tinged them juſt before.

What has been ſaid here of the Conjunctions, the ſame, tho' not in ſo high Degree, may be ſaid of the □ and ☍ Aſpects.

♀ in ☌ of ☿ mix'd Weather, ſometimes ſhining, and ſometimes ſhowry.

When there are no Aſpects, or when they are weak, then the Seaſon is quiet; if forcible Aſpects be in dry Signs, tho' it

it doth not rain, yet the Air will be lowring and cloudy.

Tho' ♎ be a dry Sign, yet when ♄ is there, especially in the 15th Degree thereof, it brings Rain.

♉ is a dry Sign, yet ♀ joined there with the ☉, makes it not a little rainy; and the Reason is, because it is her own House.

♐ is a dry Sign and fiery, and the House of ♃; yet when ♃ entertains ♄ there, the Weather is pretty wet, as was verified in the Year 1722, in most Part of *April*, *May* and *June*.

♃ in ♓ brings much Rain, if ♀ be then in *Cancer*; but if in airy Signs, he is windy; in fiery Signs he is hot; in earthy Signs he is very dry, except he be well tinged by moist Planets at his Entrance therein.

♂ in ♈, in △ of the ☉ in ♌, is very hot in Summer, and abateth the Cold in Winter too; but in the watry Triplicity, joined to ☿ by Body or Aspect, it brings Rain abundantly.

If an Eclipse or other great Conjunction, or Aspect of ♄ and ♃, do happen in ♋, ♏, or ♓, great Store of Rain suddenly follows.

Airy Signs, as ♊, ♎ and ♒, are temperately warm and moist, but generally windy,

windy, and that moſt commonly South-Weſt Winds, and ſtrong Winds too, if ♂ and ♄ in either of them be in □ or ☍ to each other, as ♂ in ♊ and ♄ in ♐.

♃ in ♒, in ☍ to ♄ in ♌, doth raiſe mighty South-Weſt Winds: Fiery Signs, which are ♈, ♌ and ♐, are ſenſibly hot and dry. When ♄ is in them alone without other Mixtures of moiſt Planets, he brings exceſſive Droughts.

'Tis very difficult to know beforehand from whence the Wind will blow; however, when the Superiors are in airy Signs, the Wind is generally weſterly or South-Weſt, as has been ſaid already, tho 'tis vulgarly held that ♃ rules the North Winds, when it is manifeſtly falſe, except it be upon very cold Mixtures; for North Winds are cold, and ♃ is warm, and conſequently is for South-Weſt Winds, according to Reaſon and large Experience.

♀ is cold and moiſt, therefore of her own Nature ſhe is for North-Weſt Winds.

The ☉ is hot and dry, and therefore for South-Eaſt Winds, and ſo is ☿.

♄ is cold and dry, therefore he brings the North Eaſt Wind.

The Influence of the ☽ is not vulgarly taken Notice of in theſe Caſes, the Neglect

Neglect of which, I presume, has brought most of our annual Writers of the Weather into Error, whose yearly Almanacks have been so void of Truth, that they have justly merited the Name of *Jack Needient* or the *Lyar*.

The Moon in the first Part of ♋, a watry Sign, applying to the ☌ of ♀ and ♀, produces Rain for many Days together, as I have often experienced.

As also the Conjunction of the ☉ and ♀ in ♋ brings abundance of Rain for many Days, as hath been verified this last *June*, that both ☉ and ♀ made their Entrances into ♋ the tenth Day of the aforesaid Month, 1725.

Comets and great Eclipses, especially of the ☉, ought to be regarded, as also the ☌ of ♄ and ♃.

Comets cause dry Seasons for the most Part, especially if in dry Signs; and in Countries governed by those Signs, *England* is under ♈; so that an Eclipse in that Sign commonly brings a Drought to this Nation; or if it happens in an airy Sign, it brings abundance of South-West Winds.

If in ♋, *Holland* and *Scotland* receive commonly some Damage either by excessive Rains, or by the Sea overflowing its

its Banks; and it is not long ago ſince *Holland* had a bitter Taſte of this Truth.

The great Conjunction of ♄ and ♃ in ♈, 1702, produced much dry Weather, in ſo much that ſeveral Cattle in the Inland Counties were loſt for Want of Water, beſides the Scarceneſs and Dearneſs of Corn and other Proviſions for the Uſe of Man, beſides ten Years of War into the Bargain.

The Seaſon of the Year muſt be alſo look'd into; for the Influence of a cold Rain in Summer produces a Snow in Winter, as alſo Snow or Sleet in the Spring.

Warm Configurations in moiſt Signs give Rain both Winter and Summer.

Moreover, take ſpecial Notice of this, that Predictions for every Day's Weather in an Almanack are abſurd and ridiculous; for an Aſpect of Rain, except it be very ſtrong and powerful, brings not Rain at one and the ſame Time all the Country over; for it may rain at *London* to Day, and to Morrow it may rain at *York*, and be fair and dry at *London* the ſame Day; for you muſt conſider that Rain will move from Place to Place while that Influence laſts, which vulgarly is called falling by Planets.

When

When there are many great Aſpects, one immediately after another, tho' they be dry ones, yet it always proves a cloudy Time while they laſt.

When the ☉ is in ♂ with *Sirius* or the *Dog-Star*, of a fiery Nature, the Air is hotter then than at any other Seaſon of the Year, if doubled or redoubled Mixtures of cold Planets to the ☉ do not contradict.

So the *Pleiades*, or the Cluſter called the *Seven Stars*, are always moiſt, if ♀ be aſpected when ſhe comes to them; and ſo the *Pleiades* and other fixed Stars.

And thus wet and ſlabby Weather may be foreſeen by the ſtrong Aſpects of the Planets with ♀, or with any other Planet tinged with ♀.

♄ and ♀ in Winter give Snow and Rain; but in Summer Rain and Hail.

☿ and ♀ give many Showers mix'd with Sun-ſhine; ☿, ♄ and ♂, a little tinged with ♀, give Moiſture at any Time of the Year, ending in Fogs and cloſe dark Weather.

♂ or the ☉ looking upon ♄, tinged with ♀, or any other moiſt Aſpect, brings cold ſlabby Weather in the Spring.

♃ in watry Signs, and ♂ or ☌ to ♀, gives briſk Rains in Summer, and Snow in Winter.

♃ in

♃ in watry Signs, in Aſpect with ♄ in an airy one, gives windy and wet Weather; ſo ♂ in ♋, aſpecting ♀ in the Sign ♈, gives Rain enough, if tinged with ♃ or the ☽.

Likewiſe fiery Planets, when they ſend Thunder, 'tis with Rain too; but if they have got a fiery Tincture, then it thunders without Rain, or elſe lightens without Thunder; if they have a Tincture of ♄ and ♀, they commonly bring Hail after Thunder.

Heat and Cold may be eaſily foreſeen; for in the ☌ or ✶ of ♄ and the ☉, or any Planet, it is cold Weather, even in Summer, if not heated by other hot Mixtures.

The ☌ of ♄ and ♃, or their ✶, are very cold in Winter, yet not always froſty, and not very warm in Summer.

♄ and ☉, and ♄ and ☌, make it clear, cold and froſty; but ♄ and ♀ brings Snow and very cloſe dark Weather, and ſometimes Hail: —— Conſiderations of Seaſons.

Any Planet proceeding from the Aſpect of ♃ to the Aſpect of ♄ or ♀ ſaturnized, makes it always very cold in Winter, and not warm in Summer.

'Tis not impoſſible to foreſee Weather; the Winter will prove mild or rigid, if at

at the ☉'s Entrance into ♒, the ☽ or other Planets be observed to go from ♄ immediately to ♃, for then the Winter will be mild and open without much Frost or Snow; but if they go from ♃ to ♄ immediately, it will prove a very cold, hard, frosty and snowy Winter.

When ♂ is damp'd with the cold Aspects of ♄, and other Tinctures of his Nature comes to the Aspects of ♃ a warm Planet, the vulgar Astrologer, according to his usual Practice, would predict a hot and thundering Time; when, in Reality, it produces always a cold and cloudy Season, quite contrary to his clouded Judgment. This I had from an old Author, and a Friend of mine, which had practised above forty Years in Astrology, and found by Experience these aforesaid Aspects to be true concerning the Weather.

Now again I shall shew another Way of observing the Weather more in particular, that was given to me by another very old Man of above seventy Years of Age, which for these many Years myself has found to be true, (*as the old Saying is, that* Experience makes Fools wise); *as also of the Elections, when it is more proper to do all Manner of Business, which*

may be very neceſſary for the young Artiſt, or any courteous Reader: Here are inſerted in the following Pages only the more particular Degrees of every Sign, S. D. M. *the Moon found in theſe Degrees, as the following Example.*

ARIES, 2 deg. 25 min. moiſt, plant, ſow, uſe Merchandize, but do not navigate, or any Thing belonging to the Water.

♈, 15 deg. 17 min. temperate, ſow, uſe Merchandize, marry, take Phyſick, do not lend, or go a Journey.

♈, 27 deg. 53 min. temperate, good to take a Journey, and to take Phyſick, eſpecially laxative; ſo obſerve of all the reſt.

♉, 10 d. 45 m. temperate or dry, take a Journey by Water, ſow, plant, but do not purge or vomit at ſuch a Time.

♉, 23 deg. 37 min. very moiſt, make Merchandize, buy Cattle, do not navigate.

♊, 6 deg. 29 min. cold and moiſt, plant, ſow Seeds; but it is bad for Marriages, and Voyages by Water.

♊, 19 deg. 21 min. is dry, go a Voyage, treat of Marriage, ſet Children to School, and take Medicines.

♋, 2

♉, 2 deg. 13 min. temperate, apt to war, but bad to ſow Seeds and to plant, or any ſuch-like Things.

♉, 15 deg. 5 min. moiſt, apt, to till the Earth, and to journey, *&c.*

♉, 27 deg. 57 min. cloudy and temperate, good to go a Journey, eſpecially by Water, take Phyſick beſt in Pills.

♌, 10 deg. 49 min. dry, good to navigate, otherwiſe bad in all Things.

♌, 23 deg. 41 min. moiſt, good for Marriages, bad to journey, good to plant or build, or any ſuch-like Thing.

♍, 6 deg. 33 min. temperate and ſomething cold, ſow, plant, deliver Priſoners, but leave laxative Medicines.

♍, 19 deg. 35 min. moiſt, good for Marriage, plant and ſow, but it is bad to navigate, or any Thing relating to the Water.

♎, 2 deg. 17 min. temperate, ſow, plant, journey, navigate, contract Matrimony or Writings that belong to Law Buſineſs.

♎, 24 deg. 9 min. temperate, ſow, plant, take Phyſick; but it is bad to journey, and to marry a Widow.

♎, 28 deg. 1 min. moiſt, dig Pits, or work in the Ground; but it is bad as to Voyage and to Marriage.

♏, 10 deg. 53 min. cold and moiſt, infortunate and bad to all Work.

♏, 23 deg. 45 min. moiſt, good to buy Cattle, ſeek to Widows bad, to navigate.

♐, 6 deg. 37 min. dry, good to build, ſow, plant, ſail; bad in Marriage.

♐, 19 deg. 29 min. moiſt, warfare, beſiege a City, plant, ſow, journey.

♑, 2 deg. 21 min. temperate, buy Cattle, hunt wild Beaſts; but it is bad for Marriages.

♑, 15 deg. 13 min. temperate, lay Foundations to build, ſow, ſeek to Princes or Magiſtrates, but do not marry.

♑, 28 deg. 15 min. moiſt, remove your ſick, navigate, but marry not.

♒, 10 deg. 57 min. temperate, take Phyſick, go a Journey, but do not marry, nor lend any Thing at ſuch Time.

♒, 23 deg. 49 min. temperate, lead to Battle, marry and lend.

♓, 6 deg. 41 min. dry, journey toward Mid-day or Sun-ſet, beſt to ſtrife, lay Foundations.

♓, 19 deg. 43 min. dry, a moiſt fit Day or Phyſick, in all other Affairs is bad.

Concerning Elections belonging to the Aspect of the Planets and the Moon.

1. FIRST of the Conjunction of *Saturn* and the *Moon*. When *Saturn* and the *Moon* are in a Conjunction, it is an unfortunate Day; do not go to any Kings, Princes or Nobles; converse not with old People; fly Husbandmen and all Sorts of rural Labours or Courtship.

2. Of the Sextile of *Saturn* and the *Moon*. It is a good Day with rural People; till the Earth, plant Trees, Vines and such like; but do not seek the Love of Women.

3 Of the Square of *Saturn* and the *Moon*. It is a very bad Day; confer not with Princes and aged Men; abstain from Physick, and do not go a Journey, nor seek thy Desire.

4. Of the Trine of *Saturn* and the *Moon*. It is good in all Things: Accompany rural People: Repair thine House; plant Vines and till thy Ground.

5. Of the Opposition of *Saturn* and the *Moon*. Entertain no Servants; do not begin, or undertake, any kind of Thing.

1. First of the Conjunction of *Jupiter* and the *Moon*. It is a very fortunate Day to go unto great Men and Rulers, expect good Counsel and Justice.

2. Of the Sextile of *Jupiter* and the *Moon*. It is a good Day to converse with Lawyers and Ecclesiastical Men, as also with Clergymen.

3. Of the Square of *Jupiter* and the *Moon*. It is a good Day to study Philosophy; and you may intreat with Lawyers and Clergymen.

4. Of the Trine of *Jupiter* and the *Moon*. Begin all honest Works; repair and seek to Kings, Prelates and Judges, it is good to meet them.

5. Of the Opposition of *Jupiter* and the *Moon*. It is good to take a Journey to meet with Persons Ecclesiastical.

1. First of the Conjunction of *Mars* and the *Moon*. It is an infortunate Day; take no Journey; avoid Soldiers and warfaring Men.

2. Of the Sextile of *Mars* and the *Moon*. It is good to buy Weapons and Horses for War, take a Journey towards War, and to deal with any one that is belonging to fiery Work.

3. Of

3. Of the Square of *Mars* and the *Moon*. It is a Day of Fear; beware of Contentions, and Danger by Fire.

4. Of the Trine of *Mars* and the *Moon*. Dispose of all Things necessary for War; make Experience in Alchymy this Day.

5. Of the Opposition of *Mars* and the *Moon*. This Day take no Journey, hire no Servant, seek no Love of Women, avoid Company of any Sort.

1. First of the Conjunction of the *Sun* and *Moon*. Begin nothing, but what thou would it should be kept secret.

2. Of the Sextile of the *Sun* and *Moon*. A good Day to go to Kings and Princes to effect the Things you expect, the Office and Dignity sought after.

3. Of the Square of the *Sun* and *Moon*. In this Day take heed of Princes and great Men, for this Day is to be avoided in all Affairs.

4. Of the Trine of the *Sun* and *Moon*. Give Gifts to great Men, and ask and have; a League betwixt Kings shall hold.

5. Of the Opposition of the *Sun* and *Moon*. This is a bad Day; come not before great Men; avoid this Day in all Affairs as most unfortunate.

1. First of the Conjunction of *Venus* and the *Moon*. This Day is a Day of Pleasure; put on a new Garment; seek the Love of Women, now they be tractable, ask and have.

2. Of the Sextile of *Venus* and the *Moon*. This is a good Day to seek Love of Women; take a Wife, Women will be fond.

3. Of the Square of *Venus* and the *Moon*. Good to hire Servants; Days of Sport; put on a new Apparel, and take a Wife; (but for my Part I'll chuse a Trine before the Square, for such Business as aforesaid.)

4. Of the Trine of *Venus* and the *Moon*. This Day is good to seek the Love of Women; set your Children to School; put on new Apparel. In all let not the *Moon* be in *Leo*.

5. Of the Opposition of *Venus* and the *Moon*. Hire Servants; take thy Journey; proceed in Matrimony; it is a Day of Pleasure and Content, (believe it who will, for I don't.)

1. First of the Conjunction of *Mercury* and the *Moon*. This is a good Day to begin Calculations and Writing; exercise

ercise Merchandise, and let the Embassador or Messenger proceed.

2. Of the Sextile of *Mercury* and the *Moon*. A good Day to write Letters; seek Offices; set Children to School; accompanying witty Men and Singers.

3. Of the Square of *Mercury* and the *Moon*. Let Ambassador, Messenger, or Post proceed; A Journey excellent to buy or sell.

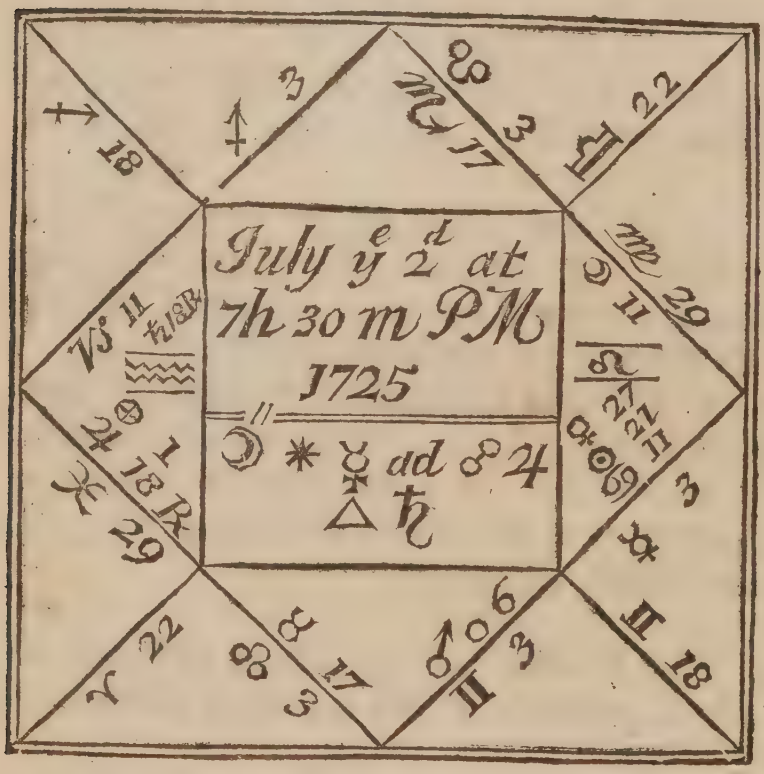
4. Of the Trine of *Mercury* and the *Moon*. It is good for Poets to make their Verses, Exercise; set thy Children to School, or any such-like Business.

5. Of the Opposition of *Mercury* and the *Moon*. It is a Day to accompany great Men; send Messengers; take a Journey; exercise the Mathematicks, or any other Accompt.

This Matter, well consider'd, will answer the Expectation of the courteous Reader.

Lastly,

Laſtly, I ſhall ſet down a Queſtion propounded to me by a young Woman, if ſhe ſhould marry the Party deſired, and when.



HERE you ſee in this foregoing Figure ♄ is Lord of the Aſcendant to denote the Querent; the ☽, Lady of the ſeventh Houſe, ſignifying the queſited, with the reſt of the Planets in the ſeventh Houſe, as the ☉ is in Part Lord of the ſeventh Houſe, all of them

in

in fruitful Signs; that is, ☉, ♀ and ☿, the ☽ Lady thereof in a barren Sign, but disposed of by ☿ in ♋ a fruitful Sign; that gave me Suspicion that her Lover was already married; and the ☽ separating from the Sextile of ☿ her Dispositer, and then hastening to the Sextile of the ☉ and ♀, both in ♋, a fruitful Sign upon the Cusp of the seventh House. By these Positions I found that she had four Well-wishers, the which the ☽ hastening to the Trine of ♄, I told her that the Party desired was described by the ☽ in ♍, which represents one of large Stature, big-boned, an oval Visage, the Hair black or of a sad brown, not very beautiful, yet of an indifferent good Complexion; for Disposition, a pensive, melancholy Person, covetous and close-fisted, of reserved Humours, &c. that I did really conclude this Lover of hers was married. She was very angry with me for telling of her such bad News; the which, she said then, she would not believe, nor any Person that should say he was married; for if he was married, he could not come to her so often as he did to stay most Part of the Night with her. So she told me a long Story

about

about it; and very much affronted ſhe was with me for telling her that he was married. At laſt ſhe paid me in Anger, and away ſhe went, ſuſpecting that I had told her a Lye; and I myſelf was ſorry that I ſhould cauſe ſo much Uneaſineſs to this young Virgin, (but little of that) in ſo much that I was afraid that ſhe ſhould give me an ill Report upon this Account: This happen'd on *Friday* the ſecond Day of *July* laſt, 1725. So the next *Monday* ſhe came again, and brought another young Woman with her; both came into my Room where I was writing: When I ſaw my old Cuſtomer, I was ſurprized at her Sight, for ſhe looked very melancholy and full of Cares, that I thought ſhe had brought the other young Woman on purpoſe to put ſome Trick upon me; ſo at laſt ſeeing that I did not take much Notice of either of them, then my old Chap ſpoke to me, ſaying, *This young Woman wants ſome of your Help. What?* ſaid I; ſo ſhe reply'd again, that *the young Woman wants ſome of your Help.* Then ſaid I, *If I do any Thing I may happen to tell her a Lye, as I did to you the other Day. No, Sir,* ſaid ſhe, *to my Sorrow it is too true what you told me the*

the other Day ; that is the Reaſon that I came with this Woman now, becauſe you told me ſo true. Then I ſaw the Tears coming down her Face, and I found my ſelf ſafe in my former Judgment ; ſo I did proceed with the other. This is a very good Example for young Students, which I can teſtify to be true, to the young Woman's Sorrow.

F I N I S.

BOOKS *printed for, and sold by* J. BATLEY *at the* Dove *in* Pater-noſter-Row.

SUrveying improv'd, or the whole Art, both in Theory and Practice, fully demonſtrated. In four Parts. 1. Arithmetick, Vulgar and Decimal. 2. All Definitions, Theorems and Problems; with plain Trigonometry, and whatever elſe is neceſſary to the Theory of Surveying. 3. The Deſcription and Uſe of Inſtruments proper to be uſed in practical Surveying. 4. How to meaſure, caſt up, plot or divide any Parcel of Land; to take inacceſſible Heights and Diſtances; with Surveying Counties, Roads, Rivers, *&c.* Alſo to reduce a Plan to a Proſpect; and to correct any Survey by Aſtronomical Calculation; with Directions for making tranſparent Colours for Maps. To which is added, An Appendix concerning Levelling, and conveying Water to any poſſible Place aſſign'd; with 96 Figures engrav'd on Copper. By *Henry Wilſon.*

A New Verſion of all the Books of the New Teſtament, with a Literal Commentary on all the difficult Paſſages. To which are added, 1. An Introduction to the reading of the Holy Scriptures, intended chiefly for young Students in Divinity. 2. An Abſtract or Harmony of the Goſpel-Hiſtory. 3. A

critical

critical Preface to each of the Books of the New Testament, with a general Preface to all St. *Paul*'s Epistles. Written originally in *French* by Messieurs *De Beausobre* and *Lenfant*, by the Order of the King of *Prussia*. Done into *English* with additional Notes.

The Works of *Flavius Josephus*, translated into *English* by Sir *Roger L'Estrange*, Kt. Price 1 *l.* 10 *s.*

A compleat History of the Holy Bible, contain'd in the Old and New Testament, in three Volumes, adorn'd with above 150 curious Copper Plates. Written by *Lawrence Howell*, A. M. Price 20 *s.*

Bishop *Patrick*'s fifteen Sermons on Contentment and Resignation to the Will of God, with two Sermons on the Ministration of Angels, *&c.* Price 5 *s.*

Bishop *Fleetwood*'s sixteen Practical Discourses of the Relative Duties of Parents, Children, Husbands and Wives, Masters and Servants. With three Sermons upon Self-Murder. The 3d Edition. Price 4 *s.* 6 *d.*

Clark's Body of Divinity, 2 Vol. 8vo.

Dr. Comber's Companion to the Altar, 8vo.

The Christian Life: Or, the Divine and Moral Duties of a Christian, by *Tho. Morrit*, A. M. 12mo.

Quarle's Emblems, 12mo.

—— Divine Poems, 12mo.

Dart's Translation of *Tibullus*, 8vo.

—— *Westminster* Abbey, a Poem, 8vo.

Miscellanies upon several Subjects, by *John Aubrey*, Esq; F. R. S. 8vo. the 2d Edition.

Boyer's

Boyer's French Dictionary, 8vo.

The History of *Hippolyto* and *Aminta*; a Novel.

The Life of the Count *de Vinevil*, 12mo *ditto.*

—— of Madam. *de Beaumont. ditto.*

The Adventures of *Lucinda. ditto.*

The Adventures of *Telemachus*, with Cuts, by Mr. *Littlebury* and Mr. *Boyer*, 2 Vol. 12mo.

The Adventures of *Neoptolemus*, the Son of *Achilles*. Written in *French*, and Dedicated to the King of *France*, by Monsieur *Chanfierges*. Done into *English* from the *Paris* Edition. *N. B.* This Book is written in the manner of *Telemachus.*

The Antiquities of St. *Peter's Westminster*, with the Monuments finely engraved, in 2 Vol. Folio.

Miscellaneous Essays upon several Subjects, by Sir *Richard Bulstrode*. Published by *Whitlock Bulstrode*, Esq; The 2d Edition, 8vo.

Buchanan's History of *Scotland*, in 20 Books, the second Edition, Revised and Corrected from the *Latin* Original, by Mr. *Bond*, 2 Vol. 8vo.

A Voyage into the *Levant*, by Mr. *Tournefort*, in 2 Vol. 4to.

The History of *Herodotus*, translated from the *Greek*, by Mr. *Littlebury*, 2 Vol. 8vo.

The Civil Law in its natural Order, done from the *French* of Mr. *Domat*, by Dr. *Strahan*, 2 Vol. Folio.

Dr. *Whitby* on the New Testament, 2 Vol. Folio.

Henry's Annotations on the Old and New Testament, 6 Vol. Folio.